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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Abeih, station report, 165
 Adapa—see Antioch
 Adrianople, station report, 278
 Ahmednuggur mission, 8, 65, 143, 154, 179, 218, 234, 280, 315; annual survey, 8; class of native assistants, 65; annual meeting, 65; important action of government, 66, 234; government order respecting schools, 68; touring, promise in villages, 143; water excitement—caste, 144; annual report, station reports, 179; matters at Rahuri, 235; additions to church, 315; ordination, 316
 Aintab station, 49, 150, 186, 264; the Aintab Sabbath school, 49; interest among the young, 150; pleasant indications, 151; visit to Killis, 186; station report, 264
 Albistan—see Marash
 Aleppo, station report, 187
 American Board, survey of its missions, 1; resignation of Dr. Pomroy, 29; the treasury, 60, 156, 219, 375; meetings in behalf of, 219; annual meeting, 321—342
 Annual survey of the missions, 1—13
 Antioch station, 173, 210, 266; opening house of worship at Kessab, 173; zeal in building—zeal for souls, 173; faithful helpers, 174; progress and prospects at Adana, 175; the new church—progress, 210; station report, 266
 Arabkir station, 19, 77, 104, 206, 274; troubles respecting chapel and taxes, 19; visit to Malatia—the school, 77; means wanted, 78; promising change, 79; statistics—villages, 104; sad when thoughts turn homeward, 206; encouragements—schools, 207; priests irritating the Protestants—opposers removed, 203; church and congregation, 209; station report, 274
 Armenian mission, northern, 4, 14, 28, 53, 57, 72, 88, 97, 144, 155, 176, 185, 204, 216, 244, 251, 266, 311, 314, 342, 349, 373; annual survey, 4; annual meeting, 266; station reports, 269. See stations—Constantinople, Baghchejuk, Smyrna, Tocat, Cesarea, Yozgat, Trebizond, Erzurum, Arabkir, Kharpoot, Adrianople, Philippopolis and Eski Zagra
 Armenian mission, southern, 5, 28, 49, 58, 105, 150, 173, 186, 210, 263, 309, 345, 349, 373; annual survey, 5; statistics, 175; general letter, 263; station reports, 264. See stations—Aintab, Marash, Oorfa, Aleppo, and Antioch
 Asaad esh Shidiak, account of, 55
 Assyria mission, 6, 48, 70, 171, 199, 217, 306, 315, 347, 374; annual survey, 6; station reports, 171. See stations—Mosul, Diarbekir, Mardin and Bitlis
 Baghchejuk station, 53, 147, 216; tour by Mr. Greene—various places, 53; appeal for means, 54; obituary notices of Amoojah, 147; interest at Adabazar, 148; Koordbeleng and Geoldagh, 216; Nicomedia and Adabazar, 217
 Baptist Missionary Union, 87, 116
 Battalagundu station, 43, 233, 350; hopeful movement, 43; mission meeting, 43; poverty, 233
 Batticotta station, 260; training institution, 260
 Beirut station, 164, 195, 238; station report, 164; letter from native church, 198; disturbances, 198, 238; the mission work, 239
 Bitlis station, 70, 172, 199, 306, 347; climate—encouragements, 70; new chapel, 71; station report, 172; opposition of priests, 199; schools and congregations reduced, 200; cases of persecution, 200, 306; just decision—storm again rages, 201; a mob, 307; appeal to Erzurum—relief, 307; death of native preacher, 308; hopeful indications, 308, 347; violent opposition, 347; firmness of some, 348; the dispensary, 348
 Bombay mission, 7, 154, 250, 280, 350; annual survey, 7; installation, 154
 Brusa, 15; visit of Mr. Hamlin, 15; interview with Mohammedans, 16
 Canton mission, 10, 153, 218; annual survey, 10
 Cesarea station, 17, 103, 244, 271; progress at out-stations, 17; converted Mussulman, 17; movement at Zinjir Derry, 18; Jubilee offering—liberality, 103; visit to Nigheh, 244; Misli and its new church, 244; underground antiquities, 245; increased contributions needed, 247; station report, 271
 Ceylon mission, 8, 38, 154, 258, 280, 304; annual survey, 8; station reports, 38; annual letter, 258. See stations—Batticotta, Oodooville, and Manepy.
 Cherokee mission, 12; annual survey, 12
 Chinese insurgents, 369
 Choctaw mission, 12; annual survey, 12
 Christianity in India, 247
 Church of Scotland—mission in France, 121
 Choonkoosh—see Kharpoot
 Constantinople station, 14, 97, 144, 269, 311, 342; the seminary, 14; visit to Bandurma, 14; visit to Brusa, 15; remarkable movement, 97, 185; support of their own pastor by the church in Pera, 99; visit to Rodosto, 144; civil progress among old Armenians, 145; station report, 269; riot, 311; disturbances—firmness of converts, 342; converted Mohammedans, 343
 Dakota mission, 12, 156; annual survey, 12
 Deir el Komr station, 106; station report—appeal, 106
 Deir Kobil—see Sidon
 Diarbekir station, 71, 217; schools, 71; Protestant organization, 71; help wanted, 72; report, 217

- Embarcations, 60, 91, 251, 316, 375
 Erzroom, station report, 273
 Eski Zagra station, 80, 278, 313; religious ignorance, 80; attention to education, 80; the district—productions—schools, 80; kind reception, 81; station report, 278; progressive movement—sale of scriptures, 313
- Free Church of Scotland—mission in Caffraria, 123
 Fuh-chau mission, 10, 153, 183, 359; annual survey, 10; preaching—tract distribution, 359; results—prospects, 360; moral degradation, 360; civil condition of China, 361; hopeful indications—street preaching—field-women, 361
- Gaboon mission, 3, 27, 111, 161, 188, 300, 375; annual survey, 3; trials—apostasy—lights and shadows, 111; annual report, 161; the French, 300; Africa must not be deserted, 301
- Greece, mission to, 4, 29, 187, 349; annual survey, 4
- Japan, letter from Mr. Blodget respecting, 303
- Kessab—see Antioch
 Kharpoot station, 72, 176, 185, 204, 275; progress at Palu, 73, 204; the Kharpoot field, 73; Choonkoosh—Ardisch, 74; friendliness of people, 74, 75; changed feeling of authorities, 75; theological school, 76; Bedros in a monastery, 176; going to the Koords—falling among thieves, 177; a robber convicted, 178; benevolence at Palu, 205; an example, 206; station report, 275
- Khokar station—see Ahmednuggur mission
 Killis—see Aintab
 Kuzzebash Koords, their religious views, 345
- Madras mission, 9, 27, 59, 108, 141, 212, 257, 374; annual survey, 9; school-examination, present state, 108; object sought—encouragement, 110; help wanted—united communion, 141; the work of prayer, 142; Royapuram station report, 212; appeal for aid, 257
- Madura mission, 9, 27, 41, 60, 90, 153, 181, 187, 218, 231, 305, 350, 362, 374; annual survey, 9; annual report, 181; statistics of congregations and schools, 183; wants of the field, 184. See stations—Tirumungalum, Mandahasalie, Malur, Periaculum, Battalagundu, Pasumalie, and Tirupuvanam
- Malakans, some account of, 114
 Malur station, 187
- Mandahasalie station, 41, 188, 218; aspect of the work, 41; ordination, 218
- Manepy station, 262; coldness of church, 262
- Marash station, 105, 151, 211, 265, 309; religious interest, 105; school, 105; honesty—temperance, 106; visit to Albistan—calls from Mussulmans, 151, 309; prospects at Yarpuz, 153, 310; cheering intelligence, 211; a working church, 212; station report, 265; annual meeting—additions to church, 309; letter from the church, 310
- Mardin, station report, 171
 Marquesas mission, 279
- Methodist Episcopal Board of Missions, 119
- Micronesia mission, 11, 34, 112, 123, 129, 280, 289; annual survey, 11; Ponape—encouraging changes, 34; decrease of foreigners, 35; death of a valued helper, 36; letters from Messrs. Roberts, Snow and Doane, 37; disregard of taboos at Ebon Island—sickness—congregations, 112; shipwreck at Strong's Island, 113; Apaiaang—intemperance, 129; first chapel—congregations, 130; idol overthrown, 131; obstacles, trials, 131; Ebon Island—kindness—congregations—influence of missionaries, 132; station report—church building, 133; encouragement, 135; Ascension Island—joy in sorrow, 135; war—labors, 137; foundations laid, 137; Ponape—changes and partings, 289; a misunderstanding—drunkenness, 290; interior of the island, 291
- Miscellany, 55, 81, 114, 214, 247, 369; Asaad esh Shidiak, 55; Mohammedanism, 81; the Malakaus, 114; R. H. Dana, Jr., on Sandwich Islands mission, 214; Col. Edwards on Christianity in India, 247; Chinese insurgents, 369
- Mohammedanism—schools, homes, doctrines, &c., 81—85
- Moosh, 348
- Mosul station, 48; death of Maphrian Behnan, 48; the missionary work, 49
- Nestorian mission, 7, 27, 46, 68, 90, 107, 154, 201, 235, 250, 315, 349, 366; annual survey, 7; new station suggested, 46; ordination, 47; marriage of Mar Yohanan, 47, 69; innovations received quietly, 47; graduates from seminary, 68, 236; ordination of six young men, 69; political matters, 70; meeting of graduates, 107; what has been attained, 108; village schools, 202; encouragements—discouragements, 202; hope for Mussulmans, 203; aspect of the work, 204; communion season, 236; poverty and its effects, 237; inquiry among Mussulmans, 237; death of Mr. Thompson, 366; his missionary zeal, 368
- Nicomedia—see Baghchejuk
- Ojibwa mission, 13, 91; annual survey, 13
- Oodooville station, 260; boarding school, 260; list of pupils, 304
- Oorfa station, 345; the Kuzzebash Koords, 345
- Other societies, 85, 116
- Palu—see Kharpoot
- Pasumalie station, 233; the seminary, 233; contributions to the Board, 234
- Periaculum station, 305; opposition of zemindars, 305; encouragements, 306
- Philippopolis station, 101, 278, 314; getting established—the city and people, 101; report, 278, 314
- Presbyterian Board of Foreign Missions, 85
- Rodosto—see Constantinople
- Sandwich Islands mission, 10, 138, 214, 279, 292; annual survey, 10; report from Hilo—the church—contributions, 138, 292; report from Waimea—a reviving, 139; church building, 140; testimony of R. H. Dana, Jr., 214; station reports, 292, 316; progress at Hilo, 292; Kohala—results of labor, 295; state and prospects of the people, 297; morals, 297; Honolulu second church, 298; statistics, 299
- Satara mission, 8, 44, 59, 187, 217, 280; annual survey, 8; review of ten years, 44; death of Mrs. Wood, 59
- Seneca mission, 13, 27, 91, 251, 353; annual survey, 13; annual report, 353
- Seroor station—see Ahmednuggur mission
- Shanghai mission, 10, 25, 90, 188, 301, 375; annual survey, 10; death of Mr. Aitchison, 25; report, 188; church-members, results of labor, 302
- Sidon station, 168, 364; extent and promise of the field, 169; hope disappointed, 170; persecution—injustice, 171; work not suspended, 364; condition of the out-stations, 364
- Sivas, station report, 271
- Smyrna, station report, 270
- Suk el Ghurb station, 165; station report, 165; prospects at Deir Kobil, 166; bell stolen, 166; boys and priests, 167; light spreading, 168

Syria mission, 6, 23, 29, 90, 106, 163, 195, 238, 250, 278, 314, 343, 349, 363; annual survey, 6; letter from Hon. J. Williams, 163; station reports, 164; annual meeting—encouragements, 195; new translation of the Scriptures, 195; one dark cloud, 196; the girls' school, 197; disturbances in Lebanon, 198, 238—244, 250, 278, 314, 343, 363; progress, 198; effects of the war, 343; prospects, 349, 363. See stations—Beirut, Abeih, Suk-el-Ghurb, Sidon, Deir-el-Komr, and Tripoli

Tirumungalum station, 231; accessions, 231; contributions, 232

Tirupuvanum station, 362; visiting the villages—congregations—schools, 362; encouragement, 363

Tocat station, 209, 270; a kind friend—religious interest, 209; station report, 270

Tripoli station, 23; silent workings of truth—cases, 23

Tuscarora mission, annual survey, 13

Yozgat, station report, 272

Zulu mission, 4, 33, 113, 193, 225, 316, 354; annual survey, 4; a pleasant occasion, 33; promising movement, 34; more laborers needed, 113; prospects at Esidumbini, 114; girl fleeing from her father, 193; rejoicing over one repenting, 194; progress at Inanda, 225; heathen custom—civilization, 226; the season of fasting and prayer, 227; women regarded as cattle, 228; visit to a rain doctor, 229; annual report, 354; station reports, 357; Jubilee contribution, 358

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

- Abbott, Amos, 8, 143, 217, 234
 Abbott, Mrs., 8
 Abraham, Andrew, 4, 33, 194
 Abraham, Mrs., 4
 Ackley, Mrs. Anna B., 12
 Agnew, Miss Eliza, 8
 Aiken, Edward, 6
 Aiken, Mrs., 6
 Aitchison, William, 10, 25
 Alexander, W. P., 10
 Alexander, Mrs., 10
 Alexander, William Dewitt, 1
 Allen, O. P., 5
 Allen, Mrs., 5
 Ambrose, Thomas L., 7
 Andrews, Claudius B., 10
 Andrews, Mrs., 10
 Arms, William F., 91, 186, 313
 Arms, Mrs., 91, 186
 Ashley, Miss Sarah W., 9
- Bailey, Edward, 10
 Bailey, Mrs., 10
 Baldwin, C. C., 10, 188
 Baldwin, Mrs., 10, 188
 Baldwin, Dwight, 10
 Baldwin, Mrs., 10
 Baldwin, William O., 11
 Baldwin, Mrs., 11
 Ball, Dyer, 10
 Ball, Mrs., 10
 Ball, J. N., 4
 Ball, Mrs., 4
 Ballantine, H., 8, 65, 151, 187, 218, 234, 315
 Ballantine, Mrs., 8
 Barker, W. P., 8, 180, 280
 Barker, Mrs., 8
 Barnum, Herman N., 5, 72, 204
 Bates, James A., 375
 Bates, Mrs., 375
 Beach, Miss Anna J., 91, 186, 315
 Beebee, A. G., 5
 Beebee, Mrs., 5
 Beckwith, E. G., 12
 Beckwith, Mrs., 12
 Benton, W. A., 6, 90
 Benton, Mrs., 6
 Best, Jacob, 3
 Best, Mrs., 3
 Bingham, Hiram, Jr., 11, 129
 Bingham, Mrs., 11
 Bird, William, 6, 106, 239, 331
 Bird, Mrs., 6
- Bishop, Artemas, 11
 Bishop, Mrs., 11
 Bissell, Lemuel, 8, 180
 Bissell, Mrs., 8
 Bliss, Daniel, 6, 165, 166
 Bliss, Mrs., 6
 Bliss, E. E., 4, 99, 266
 Bliss, Mrs., 4
 Blodget, H., 10, 25, 91, 301
 Blodget, Mrs., 10
 Bond, Elias, 10, 295
 Bond, Mrs., 10
 Bonney, Samuel W., 10, 218, 374
 Bonney, Mrs., 10, 374
 Breath, Edward, 7, 27, 68, 154
 Breath, Mrs., 7
 Bridgman, Elijah C., 10, 90, 369, 370, 375
 Bridgman, Mrs., 10
 Bridgman, Henry M., 316
 Bridgman, Mrs., 316
 Brown, Miss Lydia, 10
 Burbank, Lysander T., 252, 349
 Burbank, Mrs., 252, 349
 Burnell, T. S., 9, 27, 187
 Burnell, Mrs., 9
 Bushnell, Albert, 3, 27, 111, 161, 300, 375
 Bushnell, Mrs., 3
 Byington, Cyrus, 12
 Byington, Mrs., 12
 Byington, Theodore L., 5, 28, 30, 313
 Byington, Mrs., 5
- Calhoun, S. H., 6, 165, 238, 314, 345, 363
 Calhoun, Mrs., 6
 Capron, William B., 9, 60
 Capron, Mrs., 9
 Chamberlain, J. D., 12
 Chamberlain, Mrs., 12
 Chamberlain, Mrs. M. P., 11
 Chandler, J. E., 9, 43, 233, 349
 Chandler, Mrs., 9
 Chester, Edward, 9, 27, 362
 Chester, Mrs., 9
 Child, Miss P. G., 12
 Clark, E. W., 11
 Clark, Mrs., 11
 Clark, William, 5, 219, 330
 Clark, Mrs., 5
 Clark, Walter H., 3, 188
 Clarke, James F., 5, 28, 101
- Clarke, Mrs., 5, 28
 Coan, G. W., 7, 68, 201, 349
 Coan, Mrs., 7
 Coan, Titus, 10, 138, 279, 292
 Coan, Mrs., 10
 Cobb, Henry N., 251, 349
 Cobb, Mrs., 251, 349
 Cochran, J. G., 7, 46, 107, 154
 Cochran, Mrs., 7
 Coffing, Jackson G., 5, 49, 349, 373
 Coffing, Mrs., 5
 Copeland, C. C., 12
 Copeland, Mrs., 12
 Crane, Mrs. Ann E., 7
 Crane, Oliver, 252, 314, 349, 373
 Crane, Mrs., 252, 314, 349
 Crawford, Miss Harriet N., 91, 186, 315
 Cunningham, Hugh D., 12
 Cunningham, Mrs., 12
- Dada, Miss H. A., 12
 Dean, Samuel C., 8, 187, 217
 Dean, Mrs., 8, 187
 Dean, Miss Sarah, 12
 Doane, E. T., 11, 37, 124, 133
 Doane, Mrs., 11
 Dodd, E. M., 4, 57, 210
 Dodd, Mrs., 4
 Döhne, J. L., 4, 357
 Döhne, Mrs., 4
 Dole, Daniel, 11
 Dole, Mrs., 11
 Doolittle, Justus, 10
 Doolittle, Mrs., 10
 Dunmore, G. W., 4
 Dunmore, Mrs., 5
 Dwight, H. G. O., 4, 144, 251, 311, 373
 Dwight, Mrs., 4
- Eddy, W. W., 6, 169, 239, 331
 Eddy, Mrs., 6
 Edwards, John, 12
 Edwards, Mrs., 12
 Emerson, J. S., 11, 331
 Emerson, Mrs., 11
- Fairbank, Samuel B., 8, 280
 Fairbank, Mrs., 8
 Farnsworth, W. A., 4, 17, 103
 Farnsworth, Mrs., 4
 Farrar, Miss Cynthia, 8

- Fisk, Miss Fidelia, 7
 Forbes, Anderson O., 11
 Forbes, Mrs., 11
 Ford, J. E., 6, 168, 345, 364
 Ford, Mrs., 6

 Gaston, Miss C. A., 12
 Gleason, Anson, 13
 Gleason, Mrs., 13
 Gleason, Miss Mary L., 13
 Goodale, Alvan B., 91, 186, 349
 Goodale, Mrs., 91, 186
 Goodell, William, 4
 Goodell, Mrs., 4
 Goss, Zenas, 91, 186
 Graves, Mrs. M. L., 8
 Green, S. F., 8, 330
 Greene, Joseph K., 4, 23, 53, 88, 148, 217
 Greene, Mrs., 4
 Greenlee, Miss Mary Ann, 12
 Grout, Aldin, 4, 33, 227, 357
 Grout, Mrs., 4
 Grout, Lewis, 4, 225
 Grout, Mrs., 4
 Gulick, L. H., 11
 Gulick, Mrs., 11
 Gulick, Peter J., 11
 Gulick, Mrs., 11

 Hamlin, C., 4, 14, 53
 Hamlin, Mrs., 53
 Harding, Charles, 7, 154, 250, 280, 349
 Harding, Mrs., 7
 Hartwell, Charles, 10
 Hartwell, Mrs., 10
 Haskell, H. B., 6
 Haskell, Mrs., 6
 Haskell, R. C., 11
 Hastings, E. P., 8, 40, 154, 262, 280
 Hastings, Mrs., 8
 Hazen, Allen, 7, 219, 330
 Hazen, Mrs., 7
 Herrick, James, 9, 231
 Herrick, Mrs., 9
 Herrick, George F., 4, 57, 88
 Hitchcock, Milan H., 8, 39
 Hitchcock, Mrs., 8, 154
 Hitchcock, Mrs. R. H., 11
 Hobbs, S. L., 12
 Hobbs, Mrs., 12
 Hotchkin, E., 12
 Hotchkin, Mrs., 12
 Hotchkin, Miss Ann J., 12
 Howland, W. W., 8, 330
 Howland, Mrs., 8
 Hunt, P. R., 9, 27, 142, 212, 374
 Hunt, Mrs., 9
 Hurter, G. C., 6, 250, 279
 Hurter, Mrs., 6
 Hutchison, W., 5
 Hutchison, Mrs., 5

 Ireland, W., 4, 358
 Ireland, Mrs., 4

 Jack, A. D., 3
 Jack, Mrs., 3
 Jessup, H. H., 6, 55, 81, 195, 241, 279, 315, 344, 349
 Jessup, Mrs., 6
 Jewett, Fayette, 4, 58, 272, 330
 Jewett, Mrs., 4
 Johnson, Edward, 11
 Johnson, Mrs., 11
 Johnson, Miss Jane E., 6

 Kendall, Miss Eliza C., 12
 Kenney, Miss S. E., 12
 King, Jonas, 4, 89, 187, 349
 King, Mrs., 4
 Kingsbury, Cyrus, 12
 Kingsbury, Mrs., 12
 Kingsbury, Cyrus Jr., 12
 Kingsbury, Mrs., 12
 Knapp, George C., 7, 172, 199, 306
 Knapp, Mrs., 7

 Labaree, Benjamin, Jr., 251, 349
 Labaree, Mrs., 251, 349
 Ladd, Daniel, 4, 89, 251
 Ladd, Mrs., 4
 Lathrop, Mrs. L. E., 13
 Leonard, Julius Y., 4, 244
 Leonard, Mrs., 4
 Libby, Samuel T., 12
 Libby, Mrs., 12
 Lindley, Daniel, 4, 219, 225, 331
 Lindley, Mrs., 4
 Little, Charles, 9
 Little, Mrs., 9
 Livingston, William W., 252, 314, 349
 Livingston, Mrs., 252, 314, 349
 Lobdell, Mrs. Lucy C., 6
 Lord, N. L., 8, 330
 Lord, Mrs., 8
 Lovell, Miss Mary W., 12
 Lyman, D. B., 10
 Lyman, Mrs., 10
 Lyons, J. L., 6, 23, 363
 Lyons, Mrs., 6
 Lyons, Lorenzo, 10, 139
 Lyons, Mrs., 10

 Macy, William A., 10
 Marsh, D. W., 6, 48, 330
 Marsh, Mrs., 6
 Mason, Miss Adelaide L., 91, 186, 198
 McKinney, Silas, 4, 226
 McKinney, Mrs., 4
 Meigs, B. C., 8, 330
 Meigs, Mrs., 8
 Mellen, William, 4, 359
 Mellen, Mrs., 4
 Meriam, William W., 5, 28, 101, 314
 Meriam, Mrs., 5, 28
 Miner, Irenæus, 13
 Miner, Mrs., 13
 Morgan, H. B., 5, 174
 Morgan, Mrs., 5
 Morse, Charles F., 5, 373
 Morse, Mrs., 5
 Munger, S. B., 8, 44, 59, 217, 330
 Muzzy, C. F., 9, 330
 Muzzy, Mrs., 9

 Noyes, J. T., 9, 305
 Noyes, Mrs., 9
 Nutting, David H., 6, 70, 172, 347
 Nutting, Mrs., 6
 Nutting, G. B., 5, 345
 Nutting, Mrs., 5

 Ogden, Miss M. C., 12

 Paris, John D., 10
 Paris, Mrs., 10
 Parker, B. W., 11, 316
 Parker, Mrs., 11
 Parsons, Benjamin, 4, 272
 Parsons, Mrs., 4

 Parsons, J. W., 4, 89, 147, 155, 216
 Parsons, Mrs., 4
 Peabody, Josiah, 4, 28, 330
 Peabody, Mrs., 4, 23
 Peck, Miss Abigail, 12
 Peet, Lyman B., 10, 361
 Peet, Mrs., 10
 Perkins, G. A., 5
 Perkins, Mrs., 5
 Perkins, Justin, 7, 330
 Perkins, Mrs., 7
 Pettibone, J. F., 4, 89, 155, 273
 Pierce, E. J., 3
 Pierce, Nathaniel H., 13, 27, 251
 Pierce, Mrs., 13
 Pierson, George, 11, 112, 123, 132
 Pierson, Mrs., 11, 123
 Pixley, Stephen C., 4, 359
 Pixley, Mrs., 4
 Plumer, Alexander R., 5, 330
 Plumer, Mrs., 5
 Pogue, John F., 10
 Pogue, Mrs., 10
 Pollard, G. A., 4, 19, 77
 Pollard, Mrs., 5
 Potter, Joshua, 13
 Potter, Mrs., 13
 Powers, P. O., 5, 28, 173
 Powers, Mrs., 5
 Pratt, A. T., 5, 151, 187, 219
 Pratt, Mrs., 5
 Preston, Ira M., 3
 Preston, Mrs., 3
 Proctor, Miss Myra A., 5

 Quick, James, 8, 38
 Quick, Mrs., 8

 Ranney, T. E., 12
 Ranney, Mrs., 12
 Rendall, John, 9, 60, 153, 218, 374
 Rendall, Mrs., 9, 27
 Rhea, S. A., 7, 251, 349
 Rhea, Mrs., 251, 349
 Rice, Miss Mary S., 7
 Richardson, Sandford, 4, 19, 104, 206, 374
 Richardson, Mrs., 4
 Riggs, Elias, 4, 28
 Riggs, Mrs., 4
 Riggs, Stephen R., 12
 Riggs, Mrs., 12
 Robbins, Elijah, 4
 Robbins, Mrs., 4
 Roberts, Ephraim P., 11, 37, 136, 280
 Roberts, Mrs., 11
 Rockwood, Gilbert, 13
 Rockwood, Mrs., 13
 Rood, David, 4, 226, 331
 Rood, Mrs., 4
 Rowell, G. B., 11, 316
 Rowell, Mrs., 11

 Sanders, M. D., 8, 39
 Sanders, Mrs., 8
 Schaffler, W. G., 4, 88, 97, 342
 Schaffler, Mrs., 4
 Schneider, B., 5, 150, 186
 Schneider, Mrs., 5
 Seiple, Miss Mary J., 12
 Shedd, John H., 7, 68, 235, 366
 Shedd, Mrs., 7, 68
 Shipman, W. C., 10
 Shipman, Mrs., 10
 Smith, James W., 11, 299
 Smith, Mrs., 11
 Smith, J. C., 8, 330, 375

- Smith, Mrs., 8, 375
 Smith, Lowell, 11, 298
 Smith, Mrs., 11
 Snow, B. G., 11, 37, 113, 124
 Snow, Mrs., 11
 Spaulding, Levi, 8, 40, 301
 Spaulding, Mrs., 8, 154
 Spooner, W. A., 11
 Spooner, Mrs., 11
 Spooner, Miss Mary R., 12
 St. John, Monis L., 3, 138
 St. John, Mrs., 3, 138
 Stark, O. P., 12
 Stark, Mrs., 12
 Stoddard, Mrs. Sophia D., 7
 Stone, S. B., 4
 Stone, Mrs., 4
 Sturges, A. A., 11, 34, 135, 289
 Sturges, Mrs., 11
 Swain, Miss Jerusha E., 12

 Taylor, H. S., 9, 41, 188, 218
 Taylor, Mrs., 9
 Temple, Miss Amelia C., 6
 Tenney, Miss M. E., 4, 58
 Thomson, W. M., 6, 164, 186,
 197, 238, 278, 314, 343
 Thomson Mrs., 6
 Thompson, Amherst L., 91, 315,
 365
 Thompson, Mrs., 91, 315, 368
 Thurston, Asa, 10
 Thurston, Mrs., 10
 Torrey, C. C., 12
 Torrey, Mrs., 12
 Tracy, William, 9, 43, 90, 233
 Tracy, Mrs., 9

 Trowbridge, T. C., 4, 53, 88, 185
 Tyler, Josiah, 4, 113, 193, 316
 Tyler, Mrs., 4

 Van Allen, Miss J. A., 3, 162
 Van Dyck, C. V. A., 6, 29, 196,
 239, 344
 Van Dyck, Mrs., 6
 Van Lennep, H. J., 4, 58, 209
 Van Lennep, Mrs., 4
 Vrooman, Daniel, 10, 153
 Vrooman, Mrs., 10

 Walker, Augustus, 6, 71, 217
 315, 374
 Walker, Mrs., 6
 Walker, W., 3, 163, 219
 Walker, Mrs., 3
 Ward, Nathan, 375
 Ward, Mrs., 375
 Washburn, George, 4
 Washburn, Mrs., 4
 Washburn, George T., 60, 218
 Washburn, Mrs., 60, 218
 Webb, Edward, 9, 330
 Webb, Mrs., 9
 West, Henry S., 4, 58
 West, Mrs., 4
 West, Miss Maria A., 4, 252,
 314, 349
 West, Miss Sarah E., 4
 Wetmore, Charles H., 10
 Wetmore, Mrs., 10
 Wheeler, Crosby H., 5, 176, 185
 Wheeler, Mrs., 5
 Wheeler, L. H., 13, 91
 Wheeler, Mrs., 13

 Whitecomb, Miss Mercy, 12
 White, Charles T., 9
 White, Mrs., 9
 White, George H., 5, 58, 105, 211,
 309
 White, Mrs., 5
 Whitney, Mrs. M. P., 11
 Wilcox, Abner, 11
 Wilcox, Mrs., 11
 Wilder, H. A., 4, 228
 Wilder, Mrs., 4
 Willey, Worcester, 12
 Willey, Mrs., 12
 Williams, W. F., 6, 171, 330
 Williamson, T. S., 12, 156
 Williamson, Mrs., 12
 Williamson, Miss Jane S., 12
 Wilson, D. M., 6
 Wilson, Mrs., 6
 Winchester, Oliver W., 4, 89,
 155
 Winchester, Mrs., 4
 Winslow, Miron, 9, 59, 108, 141,
 257
 Winslow, Mrs., 9
 Wood, William, 8, 59, 217, 280
 Wood, Mrs., 8, 59
 Woodin, Simeon F., 10, 188, 359
 Woodin, Mrs., 10, 188
 Worcester, S. A., 12
 Worcester, Mrs., 12
 Wright, Asher, 13, 91, 331, 353
 Wright, Mrs., 13
 Wright, A. H., 7, 27, 90, 250
 Wright, Mrs., 7

 Young, Frank N. H., 251, 349

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As introductory to the Annual Survey of the Missions, on this fiftieth year of the Board's operations, a few quotations from the last Annual Report prepared by Dr. Worcester, the first Secretary, (that for the year 1820,) and from a letter written by the same venerated man, a few months later, while on that journey to the Indian missions from which he never returned, may not be uninteresting to the readers of the Herald. They will serve to show with how much satisfaction and gratitude good men then looked upon what seemed to them as *great things* already attained in the missionary work, and, at the same time, to mark the contrast between what had then been and what has now been accomplished, and so to awaken gratitude in view of present encouragements and already attained results. The extract from the Report also presents, in a clear light, some of the reflex advantages of the work in which we are engaged.

In the letter, which is without date, but which is supposed to have been written in February, 1821, Dr. Worcester refers to the Report, which he had recently, on his voyage to the South, "found strength leisurely to peruse," and says: "It exhibits a system of progressive and extensive operations, with early results and opening prospects, not unworthy, I am persuaded, of general attention; and to one who has had a perfect acquaintance with these operations from the beginning, in no ordinary degree interesting, and gratefully impressive." That Report states that the total receipts of the Board, in the *ten* years of its operations then closed, had been \$235,000, and the expenditures \$201,600. The receipts of the previous year had been, in all, \$39,100. The number of laborers then employed was twenty-six ordained missionaries, and twenty-three male and thirty-nine female assistants. Forty-four of these were located among the Indian tribes of the United States. For the number now employed, see the Summary, at the end of the Survey.

The letter goes on to say: "The day of small things is fresh in remembrance," and, after referring to the organization of the Board, and its first meeting,

remarks: "But what individual, who took a part in these inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and importance to which, in ten years, they would grow? American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his Kingdom; had never sent, from these shores, a single missionary with the message of heavenly mercy to any portion of the widely extended Pagan world, lying in darkness and in wickedness, without God, and without hope. Some scattered and transient efforts had indeed been made, for the benefit of some of the native tribes of the American forests; but without any general union, or any expansive or systematized plan of operations. In these respects, there was no experience—no example: all was untried—all to be begun. What disposition would be found in the community, in regard to the great object, was problematical. For any certain calculations, or safe expectations, as to the contributions which might be obtained, no sure grounds were afforded. The suggestion of forty thousand dollars a year, or even twenty thousand, would have startled the minds of the most sanguine. * * * Little was done, or even attempted, for the objects of the Board, until January, 1812, when unexpectedly an opportunity was offered, for conveyance to India, in a vessel about to sail by special permission of government. The time for preparation was only a fortnight. For sending out the four missionaries, eight or ten thousand dollars were necessary, and the sum in the treasury was less than five hundred. When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member was found decidedly in the affirmative. The question was solemnly and prayerfully re-considered. The indications of Providence, in the series of facts and circumstances which had brought the matter to that crisis, were reviewed; it seemed to be clearly the will of God that the missionaries should be sent; and the resolution was taken for the purpose, in the confidence that, by proper means, with His aid, the requisite funds would be obtained. That confidence was amply justified by the event; a lesson of immense importance was indelibly impressed upon the minds of the Prudential Committee; and upon the principle then adopted—*of following as Providence leads; trusting in the same sovereign Providence, with assiduous attention to the proper means, for the needed supplies*—have the operations of the Board ever since been conducted. From this principle may the Board or the Prudential Committee never depart. It is, I am persuaded, the vital principle of the missionary cause."

In the Report referred to, the following language is used with reference to the happy influence which had been exerted upon the churches at home by the foreign missionary enterprise—language well worthy to be pondered now: "Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of FORTY ministers of the gospel at home, during the ten years, as settled pastors or domestic missionaries, would have cost probably little more than the sum specified. But had this same money been used for the support, during that term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that

more would have been done for the general interests of religion in our country, than has actually been effected by means of this institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice everywhere so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men, and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation, and her gates praise; and cause her so to rise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

“It is the spirit of missions—the spirit which burns with quenchless desire to teach all nations, and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth, and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption, and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession; and a system of beneficent action has been advancing with surprising and animating rapidity. The spirit of missions—of missions to the heathen—is the main-spring of the whole.”

If these, and such as these, were fitting reflections in connection with this work forty years ago, how much more may we now feel, that “the Lord hath done great things for us.”

AFRICA.

GABOON.

BARAKA.—Albert Bushnell, Jacob Best, *Missionaries*; Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Miss Jane A. Van Allen.—One native helper.

NENGENGE.—Ira M. Preston, *Missionary*; Mrs. Jane E. Preston.—One native helper.

On their way out.—Monis L. St. John, M. D., and Walter H. Clark, *Missionaries*; Mrs. Sarah Ann St. John.

In this country.—William Walker, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; M^{rs}. Catharine H. Walker, Mrs. Mary E. Jack.

Mr. and Mrs. Preston have returned to this field, and Mr. and Mrs. St. John and Mr. Clark sailed from New York, Sept. 27, to join the mission. Mr. Pierce, Mr.

and Mrs. Walker, and Mr. and Mrs. Jack have found it necessary to re-visit their native land, and are now in the United States. Nearly all the members of the mission on the ground have been visited with sickness. Experience seems to have secured for us no perceptible advantage over the adverse climate. Such frequent absences are needful, on the part of the missionaries, that it requires nearly a double force to sustain the mission. It has, therefore, become a vital question, whether it be not possible to obtain colored laborers from Sierra

Leone, or from some other colony on the coast. Some religious interest has been manifested within the year, and a few individuals have been added to the little church.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZU.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ITAFAMASI.—(Vacant.)

TABLE MOUNTAIN.—Jacob L. Dohne, *Missionary*; Mrs. Caroline Dohne.

AMANZIMTOTE.—Silas McKinney, David Rood, *Missionaries*; Mrs. Fanny McKinney, Mrs. Alvira V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IPAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTUALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS.—Iloro, *Inungicani*, *Imbuhulu*, *Umakuta*, *Umnini*, *Unonoti*.

On their way out.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

In this country.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

The Zulu mission pursues an even tenor, with not much of incident as yet to relate. The territory of the Natal Colony embraces 18,000 square miles, and the colonial government has thus far shown much kind regard for the welfare of the natives. Among the colonists are many sincere friends of the missionary and the missionary cause. The natives live in peace and general prosperity. The Kaffir-Zulu language, having been reduced to writing, is gradually being furnished with books. The seven mission churches are yet in their infancy, with a membership of 186. At the time of the last report, there were encouraging signs at nearly all the stations, and at two of them, marked religious interest. Never was there, within the bounds of this mission field, a more advancing civ-

ilization, or a more hopeful prospect of triumph for the Gospel.

Mr. and Mrs. Robbins sailed from Boston, September 29, to reinforce the mission. Mr. and Mrs. Lindley, after laboring in Africa nearly twenty-five years, are now on a visit to the United States.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

In Greece, it is stated that a bishop had ordered four hundred copies of the Modern Greek Testament for distribution in his diocese. Dr. King's preaching has been unmolested, with an encouraging attendance; but he has been recently very unexpectedly cited to appear before the judicial authorities, to answer to charges brought against him two and a half years ago. He doubts, however, whether the case will ever come to trial.

WESTERN ASIA.

NORTHERN ARMENIANS.

CONSTANTINOPLE.—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffler, D. D., Cyrus Hamlin, D. D., Elias Riggs, D. D., Edwin E. Bliss, Josiah Peabody, Tillman C. Trowbridge, George F. Herrick, *Missionaries*; George Washburn, *Mission Treasurer*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schauffler, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Mary L. Peabody, Mrs. Henrietta Washburn, and Miss Sarah E. West.—One pastor, three licensed preachers, and fourteen other native helpers.

BAGHCEJUK.—Justin W. Parsons, Joseph K. Greene, *Missionaries*; Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene.—One preacher.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One preacher, and one helper.

TOCAT.—Henry J. Van Lennep, *Missionary*; Mrs. Emily F. Van Lennep, Miss Mary E. Tenney.—One preacher, and one helper.

SIVAS.—Benjamin Parsons, *Missionary*; Henry S. West, M. D., *Missionary Physician*; Mrs. Sarah W. Parsons, Mrs. Lottie M. West.—Two helpers.

CESARRE.—William A. Farnsworth, Julius Y. Leonard, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—One preacher, and three helpers.

YOZGAT.—Fayette Jewett, M. D., Jasper N. Ball, *Missionaries*; Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.—Two helpers.

TREBIZOND.—One pastor, and one helper.

ERZROOM.—I. F. Pettibone, Oliver W. Winchester, George W. Dunmore, *Missionaries*; Mrs. Jannette L. Winchester.—One helper.

ARABKIR.—Sanford Richardson, George A. Polard, *Missionaries*; Mrs. Rhoda Ann Richardson,

Mrs. Mary Helen Pollard.—One preacher, and two helpers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler.—One preacher, and one helper.

ADRIANOPLE.—Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.—One preacher, and one helper.

PHILIPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries*; Mrs. Susan Meriam, Mrs. Isabella G. Clarke.

ESKI SAGHRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington.

In this country.—William Clark, William Hutchison, Alexander M. Plumer, *Missionaries*; Mrs. Elizabeth W. Clark, Mrs. Foresta G. Hutchison, Mrs. Elizabeth M. Plumer, Mrs. Susan Dunmore, Miss Maria A. West.

OUT-STATIONS.—CONSTANTINOPLE. *Brusa*, one pastor, and one helper. *Biljik*, one preacher. *Rodosto*, one preacher, and one helper.—SMYRNA. *Thyatira*, one preacher.—BAGHCHERJUK. *Nicomedia*, one preacher. *Adabazar*, one preacher, and one helper. *Orujuk*, one helper.—SIVAS. *Gurun, Dirrik, Zaza, Singir, Oolash*, each one helper.—CESAREEA. *Ezerrek*, one helper. *Germir*, one helper. *Munjasun*, one teacher.—YOZGAT. *Marsoran*, one preacher.—ERZROOM. *Khanus*, one pastor.—ARABKIR. *Mashkir*, one preacher. *Maden*, one preacher. *Shapik*, one preacher. *Agn*, (city,) one preacher. *Mulatia*, one preacher. *Agn*, (village,) one helper. *Vank*.—KHARPOOT. *Palon*, two helpers. *Shukhaji, Ichme, Habusi, Chumkush, and Mezerek*, each one helper.

This mission now includes three stations among the Bulgarians of European Turkey, south of the Balcan, and there is also labor among inquiring Moslems in different parts of the field. There are 28 churches, and 602 members, the admissions last year being 92. The free schools contain nearly a thousand pupils; the higher schools, 52 males and 22 females. The burning of the valuable mission premises at Tocat, in March, has occasioned the removal of the training-school from that place to Kharpoot, farther in the interior. The Bebek seminary has been blessed with a remarkable outpouring of the Spirit. The printing for the year amounts to nearly 19,000,000 of pages. A Bulgarian translation of the Old Testament is in progress, the New Testament being already abroad; and there is much active exertion, both to multiply and to distribute books and tracts.

The visible influence of the mission is as yet chiefly, though by no means wholly, among the Armenians. Most of the members of the churches are Armenian converts, as are also the enrolled

Protestants. The known hopeful converts among the Mohammedans are not numerous, and it is scarcely time to look for many conversions among the Bulgarians. The demand for the Scriptures among the Bulgarians continues unabated. The sale of the New Testament among the Mohammedans has been reduced; but there are purchasers, and those who buy do it publicly, fearing no civil penalty. Opposition is not by public proclamations, or threats of persecution; the police, the magistrates, take no responsibility. The Imams and Ulemas are restricted to warning, entreaty, and moral suasion. How different the present from the past!

Messrs. Meriam, Greene, West, and Clarke, with their wives, and Mr. Herck, unmarried, have been sent out within the year. Mr. and Mrs. Parsons have also returned to the field; but Messrs. Clark, Hutchison, and Plumer, with their wives, have been called to return, for a season, to their native land.

SOUTHERN ARMENIANS.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.—One native pastor, and seven helpers.

MARASH.—George H. White, *Missionary*; Mrs. Joanna F. White.—Six helpers.

ORFA.—George B. Nutting, *Missionary*; Mrs. Susan A. Nutting.—Two helpers.

ALEPPO.—Andrew T. Pratt, M. D., *Missionary*.—One native preacher, and one helper.

ANTIOCH.—Philander O. Powers, Homer B. Morgan, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

In this country.—Albert G. Beebee, George A. Perkins, *Missionaries*; Mrs. Sarah E. Perkins, Mrs. Sarah F. Pratt.

OUT-STATIONS.—ORCOOL, one helper. *Birijik*, one helper. *Albistan*, one helper. *Adyaman*, two helpers. *Seererek*, one helper. *Kilis*, one native pastor, and one helper. *Kessab*, four helpers. *Bitias*, two helpers. *Ikiz Olook*, one helper. *Adana*, one native pastor. *Yarpuz*, one helper. *Kazajik, Bagchejughas*, and other places near *Kessab*, three helpers. *Haji Habebli*, one helper. *Keypse*, one helper.

This mission has been afflicted by the death of Mrs. Beebee. Mr. Beebee and Mrs. Pratt, with impaired health, and Mr. and Mrs. Perkins, in consequence of the ill health of the latter, have returned on a visit to their native land. Miss Proctor has gone out as teacher for the

female seminary at Aintab. The mission, with five stations, fourteen out-stations, and nine missionaries, has more than 500 church members, in ten churches. The church at Aintab numbers 233, and there is an average congregation on the Sabbath, of 700. Marash has a church of about 135 members, and an average congregation of 475. The work at that place was commenced only five years ago, in the midst of profound darkness and the fiercest opposition. At the opening of the year 1858, the church contained 49 members, and in fifteen months 84 were added on profession of faith. The church at Kessab, where no missionary has ever resided, numbers 97, and the average congregation, 300. Twenty-six students received instruction in theology, within the year, at Aintab, Marash, and Antioch; and there are 746 pupils in the common schools. The theological students spend a part of the time in laboring as evangelists. The church at Aintab supports its native pastor, and has raised a hundred dollars towards building a house of worship at an out-station, while the females subscribed an equal sum for the support of preaching at another out-station. "Truth," say the missionaries, "is spreading more and more, and the number of persons coming under its power is increasing."

SYRIA.

BEIRUT.—C. V. A. Van Dyck, M. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter. — Three native teachers, and one helper.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

SUK EL GHURB.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Amelia C. Temple, *Teacher of the Female Boarding School*.—Six teachers in connection with this station and Abeih.

SIDON.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.—Three native preachers, and five teachers.

HASBEIYA.—One ordained native preacher, and two helpers.

DEIR EL KOMR.—William Bird, *Missionary*; Mrs. Sarah F. Bird.—Six teachers, and one other helper.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loanza S. Benton.—Nine teachers.

TRIPOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—Two teachers, and one other native helper.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.—One helper.

Station not known.—Rev. William M. Thomson, D. D., *Missionary*; Mrs. Maria Thomson.

OUT-STATIONS.—Araman, Alma, Cana, Rashebiya el-Fukkar, Id, Ain Zehalt, Kheiyam, Gkarzoo, Port of Tripoli.

Mr. and Mrs. Thomson sailed on their return to Syria in May. Mr. and Mrs. Aiken, seeing no prospect of his being able to resume his labors, have taken a release from their connection with the Board. Miss Johnson's state of health has constrained her also to return to her native land, and relinquish the missionary life. This mission spreads itself over the southern ridges of Lebanon, and occupies three points on the shore, along its western base. Somewhat more than a thousand pupils are connected with the common schools of the nine stations. The training-school for males contains eighteen pupils, and one has been commenced for females. Nineteen persons were received to the churches in the early part of the year. The Tripoli district, on the north, running up among the Maronite villages of the mountain, is assuming a new interest. It has lately been found, however, that the most marked progress is in the southern districts, connected with Hasbeiya and Sidon. These compose one-half of the field of the mission, in extent and population, and also in the number of churches and church members, in attendants upon instruction, and in the number of places where a decidedly evangelical movement has begun. New fields, it is said, are disclosing themselves in Syria, and "now is the time for earnest, successful effort."

ASSYRIA.

MOSUL.—Dwight W. Marsh, *Missionary*; Henri B. Haskell, M. D., *Missionary Physician*; Mrs. Lucy Lobdell, Mrs. Sarah J. Haskell.—Three native preachers, and one helper.

DIABBEKIR.—Augustus Walker, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—Two native preachers, and four helpers.

MARDIN.—W. Frederic Williams, *Missionary*.—One native helper.

BITLIS.—George C. Knapp, *Missionary*; Mrs. Alzina M. Knapp.—One native helper.

OUT-STATIONS.—*Naherwan, Mar dhar, Kutturbül, Hinee, Chermügh.*

Again has this mission been called to endure affliction. Mrs. Marsh, having buried her only child in May, was herself called away from earthly labors in August. The mission has taken two new stations, one at Bitlis, "a lovely town nestled among the hills," five or six days' journey north of east from Diarbekir, and one at Mardin, on the mountains which head the great plain of Mesopotamia, the metropolitan city of both branches of the Syrian church. Mr. Williams, though he found the people exceedingly bigoted, has been enabled to make an auspicious beginning at this important post. This may be regarded as the health station for Mosul and Diarbekir. Bitlis, the most eastern station, 5,000 feet above the level of the sea, with deep snow in winter, is still more healthy, and Mr. Knapp has found much encouragement in his work there. The preaching, schools, and progress, at Mosul and Diarbekir, are much as in the previous year.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Mary S. Rice, *Teacher*.—Six native preachers, (two of whom are also teachers.)

SHIR.—Joseph G. Cochran, *Missionary*; Mrs. Deborah W. Cochran.—Four native preachers, (three of whom are also teachers.)

GAWAR.—Thomas L. Ambrose, *Missionary*.—Two native preachers, (one of whom is also a teacher.)

On the way to the mission.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

In this country.—Justin Perkins, D. D., Samuel A. Rhea, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Eliza A. Crane, Miss Fidelia Fisk.

OUT-STATIONS.—*Geog Tapa*, one native preacher, and five teachers. *Ardeshtai*, one native preacher, and four teachers. *Supergan*, one native preacher. *Dizza Takka*, one native preacher, and two teachers. *Ada*, one native preacher, one catechist, and four teachers. *Gard'an*, one native preacher, and two teachers. *Degala*, one native preacher, and four teachers. *Vazerouca*, one native preacher, and two teachers. *Kowsee*, one native preacher, and one teacher. *Alkai*, one native preacher, who is also a teacher. *Alana*, one native preacher, who is also a teacher. *Olah*, (in Salmas), one native preacher. *Anhar*, one native preacher, and one teacher. *Charbush*, one native preacher, and one teacher. *Armutagaj*, one native preacher, who is also a teacher. *Sheerabad*, one native preacher, and one teacher. *Karajulu*, one native preacher, and

one teacher. *Fengaja*, one native preacher, and one teacher. *Takka*, one native preacher, and one teacher. *Sadloo*, one native preacher, who is also a teacher. *Mar Sergis*, one native preacher, who is also a teacher. *Saralan*, one native preacher, who is also a teacher. *Alcaj*, one native preacher, and one teacher. *District of Sulduz*, one native preacher, and one teacher. *District of Tergawar*, two native preachers and five teachers. *District of Ishdazin*, one native preacher, who is also a teacher. *District of Tekhuma*, two native preachers. *District of Amadia*, two native preachers, and two teachers.

Mr. Rhea, on account of ill health, is now on a visit to the United States. A prominent characteristic of this mission is the large number of native preachers, at its three stations and 28 out-stations. These are said, as a class, to be "able and faithful men." The relative strength of the foreign force in the field, however, has too greatly diminished. Mr. and Mrs. Shedd sailed in August, to reinforce the mission. Intelligence of their arrival has not yet been received. The male and female seminaries, with 47 pupils in the former and 40 in the latter, are effective instrumentalities, furnishing good preachers and teachers, as well as intelligent and devoted wives and mothers. Fifty-four village schools contain 1,135 pupils. Two thousand volumes were printed in Syriac, during the year, comprising nearly eighteen hundred thousand pages.

Both seminaries have been again blessed with a revival. Though it has not been deemed expedient to organize converts into distinct churches, a separation is being effected of the precious from the vile. The number of Nestorians admitted to communion in the mission church, by examination and the adoption of a covenant, as last reported, was 296; and a score or more are usually added at each communion. It is hoped, on the return of Mr. Rhea to the mission, to establish a station somewhere in the district of Amadia, on the western slope of the Kûrdish mountains.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One native pastor, and one helper.

In this country.—Allen Hazen, *Missionary*; Mrs. Martha A. Hazen.

Mr. Harding has been the only missionary at Bombay during the year; but Ramkrishnapunt, pastor of the second church in Ahmednuggur, has been transferred to the pastoral care of the church at Bombay, and with a new and convenient house of worship, and the mission in circumstances to direct its efforts mainly to the building up of a native church, we may hope that a day of spiritual refreshing is near. Mr. Harding says: "Our regular congregation in the chapel numbers about forty; others frequently attend. The church prayer-meeting, on Friday afternoon, has been well attended, and the monthly concert is always an interesting occasion. Of late, I have commenced a Sabbath school similar to those at home, and about thirty attend. There are five classes, and I think it will be a means of good both to teachers and scholars. Twice in a week we have preaching upon the chapel steps, and the audience numbers from seventy-five to one hundred, though sometimes there are many more. There has been, from the first, a gradual improvement in the appearance and conduct of these miscellaneous gatherings, and I am encouraged to persevere in this department of labor."

AHMEDNUGGUR.

AHMEDNUGGUR, (Central District.)—Henry Balantine, *Missionary*; Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar.—One native pastor, one licensed native preacher; three *out-stations*; 13 native helpers.

SEROOR, (South-western District.)—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One native pastor; three *out-stations*; six native helpers.

(SOUTHERN DISTRICT, station not determined.)—Samuel C. Dean, *Missionary*; Mrs. Augusta E. Dean.—One *out-station*; four native helpers.

RAHOOREE, (First Northern District.)—Amos Abbott, *Missionary*; Mrs. Anstie Abbott.—Three *out-stations*; six native helpers.

KHOKAR, (Second Northern District.)—William P. Barker, *Missionary*; Mrs. Lucretia T. Barker.—Six *out-stations*; ten native helpers.

WADALE, (North-eastern District.)—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One licensed native preacher; ten *out-stations*; eleven native helpers.

The practicability of sustaining village stations in the Ahmednuggur field is now somewhat settled. Macadamized roads and railroads are preparing the

way for the Gospel. Three new churches have been organized, making the whole number 11. These contain 319 members, of whom 86 were added during the year under review. The school for catechists and teachers numbers 25 pupils, nearly all of whom are hopefully pious, and the children of native Christians. There is a theological class of young men. A school for girls, the children of Christian parents, numbers 45. The reports on the common schools are incomplete. Much time has been spent by the missionaries in touring, with gratifying results.

SATARA.

SATARA.—Sendol B. Munger, William Wood, *Missionaries*; Mrs. Eliza Wood.—One native helper.

MALCOLM PETH.—Mrs. Mary L. Graves.

The people of Satara are found to be difficult of access. Mr. Munger says the attendance on his preaching was considerably less the past year than in the year preceding, and that he does not know how to account for it. Both brethren feel the apparent want of success. The Lord has not been pleased to give them a single convert as the result of their diligent labors, in season and out of season. The analogies of other missions encourage the expectation of such fruits, but hope deferred sickens the heart.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, James Quick, *Missionaries*; Mrs. Georgiana Sanders, Mrs. Maria E. Quick.—One licensed preacher, five catechists, four other helpers, and twelve school teachers.

TILLIPALLY.—Milan H. Hitchcock, *Missionary*; Mrs. Lucy H. Hitchcock.—Four catechists, and seven school teachers.

PANDITERIPO.—Three catechists, one other helper, and six school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, three catechists, four other helpers, and eight school teachers.

MANEY.—Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—Three catechists, two other helpers, and two school teachers.

CHAVAGACHERRY.—One native pastor, two catechists, one other helper, and eight school teachers.

OODOPITTY.—Nathan Lord, *Missionary*; Mrs. Laura W. Lord.—Three catechists, one other helper, and six school teachers.

In this country.—Benjamin C. Meigs, William W. Howland, John C. Smith, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Sarah M. Meigs, Mrs. Susan R. Howland, Mrs. Mary Smith.

OUT STATIONS.—*Caradice*, one native pastor, and two teachers. *Pungertice*, one catechist, and two teachers. *Usan*, one catechist, and one teacher. *Varany*, one catechist, and three teachers. *Atchurally*, one catechist, and one teacher. Sustained by "Jaffna Evangelical Society." *Valany*, one native pastor, and three teachers. *Narantany*, one catechist, and one teacher.

There are nine native churches connected with the Ceylon mission, three of which have native pastors, and it is said that none of the churches are in a more hopeful state than these. The membership, in all, has risen to 436; 28 were received the past year by profession. One of the native pastors received ordination within the year; 28 catechists may be regarded as really preachers. The 45 vernacular schools, with 1,659 pupils, are as many as the brethren believe they can properly superintend. Measures have been adopted, in connection with the other missions in the North of Ceylon and the Christian Vernacular Education Society of London, to establish a normal school for vernacular schoolmasters. A self-supporting English High School, at Batticotta, continues to prosper. The mission Female Boarding-School at Oodoville, contains 43 pupils. A "Training and Theological Institution" has been opened by the mission at Batticotta, and placed under the care of Mr. Sanders. Its design is to train pious natives for pastors and helpers, and the Tamil language is to be the medium of instruction, with exceptional cases to be determined by the mission.

MADURA.

MADURA.—John Rendall, William B. Capron, *Missionaries*; Mrs. Sarah B. Capron; Miss Sarah W. Ashley, *Teacher*.—One native pastor, 9 catechists, 7 readers, 7 schoolmasters.

DINDIGUL.—(In charge of Mr. White.)—One native pastor, 6 catechists, 3 readers, 7 schoolmasters.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Nine catechists, 1 reader, 5 schoolmasters.

TIRUPUVANUM.—(In charge of Mr. Rendall.)—Five catechists, 1 reader, 5 schoolmasters.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Two pastors, 14 catechists, 17 readers, 12 schoolmasters.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, 4 readers, 6 schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary*; Mrs.

Elizabeth A. Noyes.—One native pastor, 11 catechists, 6 readers, 8 schoolmasters.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Eight catechists, 1 reader, 4 schoolmasters.

PATIANUR.—(In charge of Mr. Capron.)

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, 2 readers, 2 schoolmasters.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, 4 teachers in the seminary.

SIVAGUNGA.—(In charge of Mr. Burnell.)—Two catechists, 2 readers, 2 schoolmasters.

USALAMPATTI.—(In charge of Mr. Herrick.)

Station not assigned.—Edward Chester, *Missionary*; Mrs. Sophia Chester.

Returning to the mission—Mrs. Jane B. Rendall.

In this country.—Clarendon F. Muzzy, Edward Webb, Charles Little, *Missionaries*; Mrs. Mary Ann Muzzy, Mrs. Nancy A. Webb, Mrs. Susan R. Little.

The Board had been twenty-five years in existence when the Madura mission was commenced; but already there are 28 churches formed, which want but three of one thousand members. 113 new members were added by profession the past year. Five churches were organized in 1858, and three native pastors were ordained, after an education exclusively vernacular. There are five native pastors in all. The number of Christian congregations is 136, with 5,804 members. The seminary contains 63 students, and is adapted to the varied wants of the mission. The female boarding-school numbers 46 pupils. A class of eight graduated in March, all members of the church, and seven of these are teaching school. Miss Ashley, who has joined the mission, is to be a teacher in this school. The mission occupies an excellent field, and needs more laborers.

MADRAS.

CHINTADREPETTAH.—Miron Winslow, D.D., *Missionary*; Mrs. Ellen A. Winslow.—Two catechists, and 8 teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One ordained native preacher, and 3 teachers.

BLACK TOWN.—The printing establishment is within the walled city.

The prominent feature in the Madras mission is the printing establishment, which contains a power-press, seven hand-presses, one proof-press, and one

foolscap-press; with a bindery in perfect condition. Twenty-one millions of pages were printed during the year. Want of funds has led to the suspension of the Tamil and English Dictionary, after about one-third had been printed. The necessity for this is much to be regretted. Dr. Winslow's "English and Vernacular Grammar School" contains 140 pupils. The pupils in the common schools are 364. The two churches number 64 members, nine of whom were admitted within the year. Mr. Hurd has taken a release from his connection with the Board, not expecting to return to India.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries*: Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

On their way.—Daniel Vrooman, *Missionary*; Mrs. Maria W. Vrooman.

Mr. Vrooman sailed from New York, July 30, with his wife, on his return to China. Messrs. Ball and Bonney were enabled to resume their residence in Canton near the close of 1858. Dr. Ball resides in the house formerly occupied by Mr. Vrooman, and uses a room connected with it as a chapel. Mr. Bonney has a preaching place near the centre of the old city. The people are more friendly than before the war. The audiences are sometimes one hundred and fifty, and even four hundred persons. Free access can now be had to every part of the city. Mrs. Bonney's school contains nine girls, who do well as scholars.

FUH-CHAU.

FUH CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell.

Returning to China.—Caleb C. Baldwin, *Missionary*; Mrs. Harriet F. Baldwin.

On their way out.—Rev. Simeon F. Woodin, *Missionary*; Mrs. Sarah L. Woodin.

Mr. and Mrs. Baldwin sailed from New York, Sept. 27, on their return, accompanied by Mr. and Mrs. Woodin. This mission begins to see the fruits of its labors. Five persons were added to

the church within the year. The brethren make grateful mention of their sense of the favorable change which has come over the sentiment of the Chinese community, with respect to them and their object.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.

The Shanghai mission has experienced most painful affliction in the death of Mr. Macy, on the 9th of April, at the early age of thirty-four years, and of Mr. Aitchison, August 15, at the age of thirty-three. Dr. Bridgman is still occupied in connection with the translation of the Scriptures. The death of Mr. Macy prevented a pioneer excursion into one, at least, of the northern provinces. "Notwithstanding hinderances that must be met," say our brethren, "it is our deliberate opinion, that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love."

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Wetmore, Bailey, Emerson, and Forb's, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, W. O. Baldwin, Parker, Rowell, Dole, Shipman, Wilcox, and Johnson, only in part.]

HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman, Charles H. Wetmore, M. D.; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIKANA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—(Seminary belonging to and supported by the government.) Rev. Claudius B. Andrews, Rev. John F. Pogue; Mrs. Anna Andrews, Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander (now in this country), Mr. Edward Bailey; Mrs. Mary Ann

Alexander (now in this country), Mrs. Caroline H. Bailey.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Sarah H. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain (now in this country).

PUNAHOU (Oahu College).—Rev. Edward G. Beckwith, *President*; Mr. William Dewitt Alexander, Mr. R. C. Haskell, *Professors*; Mr. William A. Spooner, *Steward*; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner, Miss Maria C. Ogden. (The dependence of the College on the Treasury of the Board is only temporary.)

EWA.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEHOE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

KAUAI.

WAIHEA.—Rev. George B. Rowell, Mrs. Malvina J. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

The whole number of admissions to the churches in the Sandwich Islands from the beginning, exceeds 35,000; of whom about 16,000 have died, and 17,978 are now alive in good standing. The admissions on profession during the past year, so far as reported, were 587. The contributions for various religious and charitable purposes, amounted to \$26,068. Four churches now have native pastors. Three other persons, who were formerly pastors, have been sent as missionaries to the Marquesas Islands. The ordination of natives has, on the whole, succeeded better than was anticipated. The native population of the Islands is decreasing, and whether this decrease will be stayed before the race becomes extinct, is doubtful. Foreign settlers are coming in more and more, amalgamation is taking place to some extent, and a large class of half-caste children are growing up, especially in the larger towns. Much of the property is passing into the hands of the foreign community. The Islands present many attractions to

foreign residents, and they are to be inhabited in all time to come, we hope and believe, by a Christian people. The labors of the missionaries, and the settlement of their children there, will make the people of the Islands, of whatever race, to resemble, in some measure, what the Pilgrim Fathers made the people of New England.

MICRONESIA.

RONKITI, (Ponape, or Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.—One Hawaiian helper.

SHALONG POINT, (Ponape).—Luther H. Gulick, M. D., Ephraim P. Roberts, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Myra H. Roberts.

KUSAIE, (or Strong's Island).—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON ISLAND, (one of the Rakik Islands).—Edward T. Doane, George Pierson, M. D., *Missionaries*; Mrs. Sarah W. W. Doane, Mrs. Nancy A. Pierson.

APAIANG, (one of the Kingsmill Islands).—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—Two Hawaiian helpers.

Mr. and Mrs. Roberts reached Micronesia in July, 1858, and were subsequently stationed by the mission at Shalolong Point.

The mission has now stations on four Islands, which are more or less central to several of the more important groups. These stations may be too much scattered for the economy of the enterprise. A vessel, even in the most favorable circumstances, is an expensive thing to own, but the 'Morning Star' cannot be dispensed with at present; nor is there yet experience enough to determine precisely where and how many American missionaries should be employed in that world of populous little Islands, nor where and how far the work can be committed mainly to Christian laborers from the Hawaiian churches. The population of some of the islands is diminishing. But few of the people, as yet, give evidence of any saving interest in the truth, though Mr. Snow has been permitted to welcome two to church fellowship, and mentions others who give more or less evidence of true interest in religious things. Dr. Gulick has hope of a few at his station, that they may be the children of God.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

WHEELOCK.—John Edwards, *Missionary*; Samuel T. Libbey, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libbey, Miss Mercy Whitcomb; Miss Mary W. Lovell, *Teacher*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Cyrus Kingsbury, Jr., *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Lucy Kingsbury; Miss Priscilla G. Child, Miss Eliza C. Kendall, *Teachers*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlee, *Teacher*.

LIVING LAND.—Ebenezer Hotchkiss, *Missionary*; Mrs. Philena T. Hotchkiss; Miss Ann J. Hotchkiss, *Assistant*.

BENNINGTON.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland; Miss Mary J. Semple, *Teacher*.

LENOX.—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs; Thomas H. Benton, *Native Helper*.

OUT STATIONS.—Mount Zin, Rev. Piny Fisk, *Native Pastor*. Bok Chub, Jonathan E. Dwight, *Native Preacher*. Mount Pleasant, Rev. Allen Wight, *Native Preacher*.

In the Report for 1858, the Committee had occasion to speak of excitement which had arisen among the Choctaws, in connection with certain political changes. They had such confidence, however, in the capacity of the people for self-government, that they did not anticipate a continuance of the agitation. Public tranquillity has been restored; and, as a consequence, the missionaries report an improvement in the condition of the churches. One hundred and thirty-two persons were received into Christian fellowship during the past year. The day-schools, as well as the boarding-schools, appear to be in a state of prosperity.

An opinion having been expressed at Detroit in favor of the Board's relinquishing its operations in the Indian Territory, a correspondence has been held on the subject. The result is, that this mission has been discontinued, though the brethren comprising it have not as yet received a *personal* release from their connection with the Board. "In closing our labors among the Choctaws, we have the satisfaction of reflecting that

a work of permanent value has been accomplished in their behalf. Whatever may be said of other attempts to Christianize the aborigines of our country, there has been no failure here."

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native helper.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary R. Spooner, *Teacher*.—One native helper.

FAIRFIELD.—Miss Sarah Dean, *Teacher*.

PARK HILL.—Charles C. Torrey, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester, Mrs. Adelaide Torrey; Mrs. S. Elizabeth Kemey, *Teacher*.

The Cherokee mission has been severely afflicted by the death of its oldest member, Rev. S. A. Worcester. He had labored, for one-third of a century, among a people who had his warmest affections and his undivided energies. To the churches under the care of this mission, seven persons have been admitted, for the first time. The average attendance in the four schools is about eighty. The number of pages printed during the year has amounted to 322,000. The entire New Testament is now accessible to the Cherokees, as are Genesis and Exodus, with portions of the Psalms, Proverbs, and Isaiah.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

HAZLEWOOD.—Stephen R. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs; Mrs. Mary B. Cunningham; Mrs. Anna B. Ackley, *Teacher*.

This mission is able to report larger congregations than have been collected in any previous year. Four persons have joined the church, and the present number of Indian communicants is fifty. One of the recent converts has greatly distinguished himself in past years, as a warrior. Pilgrim's Progress, translated by Mr. Riggs, and published by the American Tract Society at New York, is meeting "with a very welcome reception." The boarding-school at Hazlewood has eighteen pupils, who are described as "a fine set of children." A

small day-school has been sustained by the mission at Yellow Medicine; and married women have received instruction, to some extent, in matters of domestic economy. Day-schools are supported at both stations by the United States government.

OJIBWAS.

ODANAH —Leonard H. Wheeler, *Missionary*; D. Irenæus Miner, *Teacher of the Boarding School*; Mrs. Harriet W. Wheeler, Mrs. Lydia J. Miner; Henry Blatchford, *Native Catechist*.

Mr. and Mrs. Miner have joined this mission, for the purpose of taking charge of the boarding-school. The labors of Mr. Wheeler are necessarily diminished at present, by reason of impaired health. The prospects of the mission, on the whole, are encouraging. The arrangements for the boarding-school are approaching their completion, and the day-school has never appeared so well at any previous time. It is obvious, moreover, that the Indians are making decided advances in civilization. Two persons have made a profession of their faith in the Lord Jesus Christ.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Mary L. Gleason.—One native helper.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop.—One native helper.

LOWER ALLEGHANY.—Nathaniel H. Pierce, *Licentiate*; Mrs. Agnes D. Pierce; James Pierce, *Native Preacher*.

The report from the Seneca mission, for the most part, is favorable. Mr. Pierce has been employed to perform missionary labor at Old Town. Twelve persons have joined the Alleghany church, most of whom reside in the State of Pennsylvania. A disposition to hear the Gospel having arisen among the Indians on Cornplanter's Reservation, the missionaries have preached there with gratifying results. To the Cattaraugus church, however, only one addition has been made by profession; and the number of communicants is reduced, in various

ways, to ninety-eight. The day-schools, formerly sustained by the Board, but now under the fostering care of the State of New York, are conducted with fidelity and success. The Orphan Asylum still retains the confidence of those who are best acquainted with its aims and endeavors.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—One native helper.

The hinderances to the prosecution of the missionary work among the Tuscaroras have been greater, of late, than usual. The number of church members is one hundred, two having professed their love to the Savior within the past year. Both of the day-schools, sustained by the State of New York, are represented as prosperous. The Indians, in respect to their temporal interests, are "steadily advancing."

SUMMARY.

Missions.

Missions, ...	26
Stations, ...	127
Out-stations, ...	131

Laborers Employed.

Ordained Missionaries (8 being Physicians), ...	170
Physicians not ordained, ...	5
Other Male Assistants, ...	14
Female Assistants, ...	210
Total laborers sent from this country, ...	399
Native Pastors, ...	21
Native Preachers, ...	222
Native Helpers, ...	254
Whole number of Native Helpers, ...	197
Total laborers connected with the missions, ———	896

The Press.

Printing Establishments, ...	5
Pages printed last year, ...	41,529,940

The Churches.

Churches, (including all at the Sand. Isl.)	153
Church Members, (do. do.) so far as reported,* 23,515	
Added during the year, (do. do.)	1,279

Educational Department.

Seminaries, ...	7
Other Boarding Schools, ...	19
Free Schools, (omitting those at Sand. Isl.)	313
Pupils in Free Schools, (omitting those at S. I.)	7,911
Pupils in Seminaries, ...	401
" " Boarding Schools, ...	580
Whole No. in Seminaries and Schools, ———	8,892

* The report from the Sandwich Islands is defective.

INTELLIGENCE FROM THE MISSIONS.

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HAMLIN, SEPTEMBER 24, 1859.

THE facts mentioned by Mr. Hamlin, in this letter, are of a nature calculated greatly to encourage those who are watching, with interest and hope, the progress of the missionary work in Turkey; and at the same time to move them to more importunate prayer. What is said of students just sent out from the seminary, and of students in the seminary; of a visit, under peculiar circumstances, to Bondurma; of a visit to Brusa, and what was witnessed there; and especially of movements among Mohammedans, all serves, not only to indicate that great things are being done, but is peculiarly calculated to awaken anticipations of greater things than these, if Christians will now be faithful in effort and faithful in prayer. "By the foolishness of preaching," and yet, "not by might, nor by power," but by the Spirit of the Lord, must this work be carried forward.

Students of the Seminary.

We have just examined, and sent forth into the wide and whitening field, two of our theological students—B. Hagop to Tocat, and B. Daniel to Adrianople—one to Asiatic, the other to European Turkey. They are both devoted, trustworthy young men; and, although their course of study has been a short one, I feel confident they will prove themselves worthy of the apostolic delineation, 'workmen that need not to be ashamed, rightly dividing the word of truth.' Would that we had scores of such men for both these great missionary prairies.

We have now, in the Armenian department, forty-three students. I regard them as a choice body of young men and boys—for their ages vary from 14 to 24—and I hope to see, from among them, some of the noblest preachers of the Gospel, Turkey has ever seen. There is

every variety of character, from the piety which makes *the Christian* most prominent, to the intellectual zeal which seems to put *the scholar* before the Christian. There is no institution of the kind, probably, where this does not exist.

Visit to Bondurma.

Mr. Hamlin next speaks of a remarkable letter received by him from Bondurma, signed by eighty persons, four of them "cherbajees," or chief men of the place, and sent by a special deputation, making the simple request that he would go and preach the Gospel to them. He discovered that there was a quarrel at the bottom of the movement; yet colporters had been sent there, and it was known that there were a few enlightened men in the place. He took with him "the excellent teacher of Armenian students in the seminary," and went, "determined to preach Christ," and learn what the opening might be. They narrowly escaped shipwreck on their passage, but came safe to land, where a large number, though it was dark, were waiting to receive them, "and evidently regarded their coming as a triumph." The next day, they soon "began to perceive that the signers of the letter were not so near the kingdom of heaven as had been hoped." There were honest men among them, but some of the principal persons were obviously and grossly in the wrong, in their quarrel with the Armenian Bishop; who, singularly, in this case was on the side of the poor and wronged people, striving to shield them against the exactions and oppressions of the rich, in league with Turkish officials. In concluding his account of this visit, Mr. Hamlin says:

Having preached the Gospel as faithfully as we could to all whom we saw, and perceiving plainly that our presence in Bondurma would be regarded as "aiding and abetting" the cherbajees, we suddenly embraced an unexpected opportunity to cross the Marmora to Rodosto, and thence to Constantinople. Our departure filled those who had invited us there with surprise and consternation; but we have since learned that it has made this good impression

upon all, that Protestant missionaries do not take advantage of quarrels to make proselytes, and that a man must be a true receiver of the Gospel in order to be received by them. The preaching of the Bishop is said to be remarkably free from the errors of the church, and he tells the people plainly not to be afraid of Protestant books or the Protestant Bible. The people wished him to preach to them in Turkish, instead of Armenian, and he readily complied; saying he could not speak the language well, but he would prefer that they should *understand a rough sermon* rather than *not understand an elegant one*. He is evidently a man of genius, with rays of light breaking through the darkness. We left him our respects, and a message to "go ahead" against all oppression and iniquity, hoping that he and all his people may become true Protestants.

There is a work commenced in Bon-durma, and as soon as this quarrel passes over, we hope it may be successfully prosecuted. Three or four sterling young men seem to be spiritually enlightened, and we hope they have received the renewing grace of the Spirit. These, mainly, are our hope for the future prosecution of the work. We were greatly aided by the good judgment, wisdom, and zeal of our associate, in this unpleasant, but very necessary, and we hope very useful visit.

Brusa—Weeping for Joy.

Mr. Hamlin next introduces us to brighter scenes at Brusa; and, while readers sympathize with him as his "heart was melted," and with his companion, "who could not restrain his tears" during the exercises of a Bible-class, will not the thought arise—Why must visits to such places be made to arrange "for the retrenchment of expenses, which the state of the Board's treasury so imperatively and painfully demands?"

A few days after our return, in company with Mr. Williams, (Selim Agha,) I proceeded to Brusa, to visit the church, and make some arrangements for the retrenchment of expenses, which the

state of your treasury so imperatively and painfully demands.

Mr. Williams, in his zeal for his brethren according to the flesh, wished to see if there was any opening for light to penetrate the Moslem mind in that ancient capital and fanatical city of Islamism. Mr. Treat visited Brusa with me in the spring of 1857. His gratification would have been intense could he have repeated his visit with me in September, 1859. He may possibly recall the then recent conversion of a fireman, a "*tooloombagi*;" which may more properly be translated "drunken rowdy," as expressing his own and the general character of his class. I was delighted, and my heart was melted, while listening to his holy, humble prayer in the Bible-class of nearly twenty young men. This class is the glory of the pastor and of the Brusa church. In the small variety of books, and of other objects to occupy the mind, there is more concentration of thought and feeling upon the truths of God's word. It would be a very interesting comparison, could this class be placed by the side of a well instructed class of young men, say in Dr. Kirk's church, Boston, to see which soil, that of Boston or Brusa, produces the richest harvest from the seed of which "the sower goes forth to sow." Mr. Williams could not restrain his tears during the exercises of the class, and, while he made the closing prayer, many "lifted up their voices and wept."

At my left sat a row of elderly men, who always come in to listen to the class exercises. One of them, of patriarchal mien, whose beard and hair the chemistry of eighty years has made white as snow, is the father of the fireman above mentioned. He is one of the few who are called at the eleventh hour. The entire household of the fireman has come with him, and they who were once preëminently the servants of sin now sit together in heavenly places. In witnessing such scenes, the missionary receives "the hundred fold more in this present life,"

which his faithful Master has promised ; and all the patrons of the Board, who have exercised true Christian self-denial in giving, may also have their full share of it. All the exercises of the Sabbath were of a deeply interesting character. Mr. Williams preached in the forenoon and I in the afternoon. The audience has doubled since my last visit.

School—Interview with Mohammedans.

On Monday we visited the common school. I never saw childhood look more sweet and attractive, than in the sparkling eyes and speaking countenances of those children, while being examined as to the meaning of the words of Jesus in his sermon on the mount.

While we were absorbed in this examination, in the school-room underneath the church, a formidable cortege of Turks appeared at the door. They were politely invited in, but they replied, "We wish to see your church." Mr. Williams, Pastor Sdepan, my nephew Mr. Maltby, and myself, accompanied them. They were, the chief Judge of the province of Bithynia, the Mufti, i. e. the chief ecclesiastical dignitary, and the Defterdar, who, next to the Pasha, is the chief civil officer. Thus we had to meet the three departments of law, religion and politics, represented by their chiefs, accompanied by an armed guard and servants.

We sat down in the church, and a free and interesting conversation followed about the Scriptures, the agreement of the New Testament with the Old—the former being the spiritual realization of what was shadowed forth in the material symbols of the latter, etc. The conversation showed that these high Mussulmans were by no means ignorant of the Word of God. But they had undoubtedly come with a *special object*. In the steamer in which we came there were respectable Turks from Brusa, to whom Mr. Williams preached the Gospel by the way, and declared himself a true Mussulman, but now a follower of Christ

and a preacher of his Gospel ; and the news had spread far and wide in Brusa. These dignitaries, two of them men of distinguished talents and of unquestioned ability, had come to see the sight, and perhaps to amuse themselves with their own skill in unmasking him, when he should endeavor to conceal from them his true character.

Boldness of Mr. Williams—Surprise of Questioners.

The Chief Justice had carried the general conversation far enough, and turning to Mr. W. he remarked : "You speak Turkish just like a Mussulman ; where did you learn our language so perfectly ?" "Well I may speak it like a Mussulman," replied Mr. W. calmly, but without a moment's hesitation ; "I was nearly forty years a Mussulman, but about twelve years ago I rejected Islamism and adopted Christianity, and I now preach the Gospel of Jesus." The Judge had never interrogated such a witness and was wholly unprepared for his testimony. He threw himself forward, into a very common oriental attitude of perplexity. Some of the guard pressed forward, *transfixed with astonishment*. A Mohammedan preacher of the Gospel of Jesus in Brusa!! I called Mr. Maltby's attention to the sculptured rigidity of their countenances. What now was to follow? Would a pistol be leveled, or a dagger drawn? The Judge immediately recovered himself, and broke the painful silence by the question: "How do you explain, 'The Word was with God and the Word was God?'" In giving this turn to such an unlooked for blow he certainly maintained his own dignity, and the reputation he enjoys of being "a perfect gentleman." Theological discussion followed. It was just the field for Mr. W.'s peculiar powers to display themselves. The Judge was repeatedly floored, and the Defterdar, who must be an infidel, or at any rate one who looked upon all this as a grand good joke, burst out into unrestrained laugh-

ter, to the no small annoyance of the Judge and the Mufti. The interview at length ended, and the dignitaries retired with all the forms of oriental etiquette. Mr. W. followed them to the door, and each one gave him the triple salutation, from the ground to the forehead, indicative, in the Eastern code of politeness, of profound respect.

Mr. W.'s interview with these dignitaries in the church led, incidentally, to the discovery of an extensive and most wonderful and deeply interesting movement among the Mussulmans in another place, of which prudence forbids us now to speak, but which will be manifested in its time. We feel certain that there are not only thousands but tens of thousands among the Mussulmans who are beginning to turn their eyes toward Jesus, as the true prophet of God.

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CESAREA.

LETTER FROM MR. FARNSWORTH, AUG.  
25, 1859.

MR. FARNSWORTH gives, in this letter, some particulars in regard to progress which is being made at out-stations, and other places in the Cesarea field, away from the city. Many of the facts which he states will be seen to be of a cheering character.

*Evkereé.*

I have spent the hot season in Evkereé. It has proved a much more satisfactory health retreat than the vineyards, to which we have before resorted. Last spring we established a helper in that place. He and his wife, who is a most excellent Christian woman, have very free access to the people, and are sowing much good seed. The latter, especially, is doing a noble work among the women. She often takes her New Testament and goes to a corner where they are accustomed to meet, to chat and spin. She is cordially welcomed, and listened to with as much respect as could be anticipated.

There is but one Protestant family in the place, but there is an intelligent population of twelve or thirteen hundred

Armenians and a few Moslems. The latter, as well as the former, are very friendly, and the helper often urges upon them, with great freedom, the Gospel of Jesus Christ. We hope a good work will be accomplished there, though the fruit may not be very quick in coming forward. The monasteries will undoubtedly exert a strong influence against us, and the wonder is, that despite them there is such great freedom. Of course, the monks regard us with displeasure. The Prior declares that our helper is a stench in his nostrils, and we can hardly hope that the truth which we preach will be to the Vartabeds other than "a savor of death unto death."

*Moonjasoon—The Converted Mussulman.*

You have learned, from our annual report, of a movement at Moonjasoon towards building a school-room, to be also used as a chapel. I hoped, ere this, to tell you of the completion of this building, but cannot do so yet, though we feel sure of success. There are four Protestant families in that village, three of which undertook to give \$60 each, to purchase the land and put up a building, 30 by 15 feet. The land cost them about \$45. Two of the men have paid in their money, and the third, being a stone-cutter, promised to give the stone, which would be fully equal to his proportion; but after much vacillating he has decided that he can give nothing. We greatly regret this, and may not be able to complete the building this year. I was there two weeks ago, and found the foundations completed, and the walls carried up some three feet. We have money enough to complete the walls, and it may be to cover the building. There remains the carpenter's work, and we trust the money for this will come in due time. This move is interesting, as being entirely voluntary on the part of the villagers.

There is an audience in Moonjasoon of about twenty, and were the helper qualified to teach, we might at once have a

school of about a dozen pupils, all Protestant children, with a probability that others would soon come in from the Armenians. Our Turkish friend and his family, of whom Mr. Leonard spoke at length in his last letter, [see *Missionary Herald* for April, 1859, page 115,] is now there. He seems to be known very generally as a Protestant, but has suffered no violence as yet. He meets with our brethren for prayer, which he was unable to do in the city. We continue to feel very great anxiety for that family; but whatever their fate may be, it is clear that Moslem superstition and bigotry are rapidly crumbling, and liberty will soon be established for the followers of the prophet in Turkey.

#### *Everek—Geremir.*

A few weeks ago I visited Everek. It is discouraging, that after so much labor we can scarcely claim to have an audience there; but our efforts have not been in vain. Within a few months, two persons, a young man and his wife, have joined our church, both of whom became Protestants and, as we hope, Christians in that village. We were anxious that they should remain there, but he found it impossible to get a living, and hence removed to the city. Are not these two souls enough to repay all the labor that has yet been bestowed upon Everek? But there is other fruit. I could not but notice the change that has taken place since we first went there. Then, the people believed that their own superstitions and ceremonies were true religion, and that nobody, not even a Koordish robber, was worse than a Protestant. Now, they acknowledge that the religion of the Protestants is true, and that their own, at best, has many errors; though they hope, by some means, to be saved without leaving it. We have opened a book-shop there, and have succeeded beyond our expectations, in selling books.

Of Geremir I need not say much, as I have reported it pretty fully to the friends who are particularly entitled to know

what is done there; but I will state, that we have most abundant reason for persevering effort. Especially are the Greeks of that place in a hopeful condition. The school, taken under our care in January, with some fifteen pupils, is a wonder. It steadily increased till it numbered more than seventy, when the teacher was obliged to refuse farther applications, for want of either room or time. These pupils are nearly all Greeks, and few, if any of the parents, have any higher object than the mere education of their children. Still, we cannot but hope that some of the truth they are learning may yet bear fruit to the glory of God.

#### *Interesting Movement at Zinjir Derry.*

There is now in progress a very interesting movement in Zinjir Derry, a fine Greek village, six miles south-east of the city. We have long known that there were enlightened men there, and the Greek teacher of Geremir has confidently declared that they would embrace the truth. Three weeks ago a petition was received from that place, signed by twenty-six men, in which they declared themselves Protestants and asked for a religious teacher. In the absence of the missionary from the city, a meeting of the church was called, and one preacher was directed to go at once and learn the state of the case. He accordingly went and spent a week there. I also went out soon after and spent one day, and I do not know that I ever preached with more pleasure than while there. Clearly, it is not entirely a spiritual movement, yet we hope it is so in part, and should there be a true work of the Spirit there, its importance could scarcely be over-estimated. You will remember that there is in the vicinity of Cesarea a large and influential Greek population. This village is the very heart of their power; the seat of their most famous monastery; the residence of their Archbishop, who is one of the most influential in Asia Minor, the acknowledged successor of St. Basil. Of course, when it was

known that there was such a movement towards Protestantism there, a great effort was made by the Archbishop and clergy to arrest it. A summons was hastily sent to the city and to the more important villages, calling the leading Greeks to a council. They assembled at the monastery, and held a session of three days. They refused all discussion, offered no opposition, made no show of persecution, but earnestly entreated the petitioners to come back, saying: "Whatever you want we will give." Finally they yielded, and the council was successful. Yet we cannot but regard this movement as indicative of great good for the Greeks. There was no persecution, and surely honeyed words cannot long hold this enterprising people. Last week the Greek teacher spent five or six days there. He says there is much discussion, and we have reason to hope for good things. The leaders send me word, not to be alarmed that they have seemed to yield. They say: "We are sound, and are doing a great work; do not fear." May the Spirit of the Lord guide them and us, and may multitudes of these proud Greeks be made new creatures in Christ Jesus.

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ARABKIR.

LETTER FROM MR. POLLARD, AUGUST
22, 1859.

Troubles—The Chapel—Taxes.

REFERENCE may be found, in the Herald for September last, to an effort which had then been made by enemies to deprive the Protestants at Arabkir of their new chapel, through a claim to the property, brought forward in behalf of a Turk residing at Constantinople. In this letter Mr. Pollard gives a full account of these and other difficulties,—sad persecutions.

The keys of the chapel having been demanded from Hohannes, the agent of the missionaries, the authorities of the city pretended to try the case, and decided that he must give them up. Refusing to do this, he was imprisoned, cast into the dungeon, and most cruelly treated, in the hope, as is supposed, of extorting money as a com-

promise. The case was reported to the Pasha at Kharpoot, who promised to write ordering his release; but before any such letter arrived, Mr. Richardson, accompanied by several Protestant brethren, started for Kharpoot. Mr. Pollard says:

Not only was the business respecting the chapel to be attended to, but other business also, in reference to the taxes which are paid by the Protestant community to the Turkish authorities. The Moodir demanded of them more than their due, and declared that they owed for years past, while they were confident that they had paid all. He was doubtless instigated to do this by the Armenians, who hoped, by thus imposing an additional burden of taxes upon the Protestants, to induce some to turn back to the old church, and to hinder others, who wished to become Protestants, from joining us. One poor man, while in prison for his taxes, was informed that if he would become again an Armenian he should be released from the demand. By this and other incidents it was evident that the trouble our brethren were suffering on this account was, in fact, persecution for conscience' sake. They were summoned one by one before the Moodir, and not paying the unjust demand, were ordered down into the *dungeon*—the *black hole*—until fourteen innocent men were confined in a place appropriated to murderers, robbers and such like criminals.

There were, among the confined, many of our church members and some of our native helpers. There was Baron Margos, our Boanerges and native preacher, two of our school teachers, one of whom, Baron Hagop, was disinherited some years ago by his father, for becoming a Protestant, and other respectable and worthy citizens, less deserving of confinement than those who confined them. And there they remained, day after day and night after night, with not room enough to stretch themselves upon the straw, or even upon the damp, cold earth. Under such circumstances Mr. Richardson and others started for Kharpoot, after

spending nearly the whole of the previous night in examining and preparing the account of the taxes. Having had but an hour or two of sleep, they started early in the morning, on horseback, and after two days of tedious traveling reached that city.

The individuals who went with Mr. Richardson were Baron Mardiros, our native preacher in this city, and Baron Krikore, then our native helper at Mashkir. Most of the brethren imprisoned for taxes were confined on Friday, March 13, but on the following Sabbath, the Sabbath previous to our friends' leaving for Kharpoot, Baron Krikore was confined with the rest, and about noon we heard that a zabtea had gone to the chapel for Baron Mardiros, to imprison him also. He was expected to preach that afternoon.

My associate, hearing of this, went to the Moodir's room. The Moodir himself was absent at the time, being at the villages, but his *vakeel* requested Mr. R. to be seated. He refused to sit, but demanded: "By what right do you imprison these men on the Sabbath?" The Turk, fearing to do otherwise, ordered their release. After their departure for Kharpoot the Turks said they had fled, and a police-man was sent after them. But being ordered to inquire as to the will of the Moodir, he went first to the village where they were cutting poles for the new telegraph line to be constructed through this region, and where the Moodir then was, and thence returned without going farther in pursuit. The same day I called at the Moodir's room. His *vakeel* seemed to be a more reasonable man and received me politely, but a military officer, who came in afterwards, hearing of the conversation, said, in reference to the brethren thus in prison: "If we had a worse place, we would put them into it." He also said: "We shall send for all the rest of the Protestants, and imprison them." Under these exceedingly trying and painful circumstances, Mr. Richardson left for Kharpoot.

Orders from Kharpoot—Prisoners Released.

On Saturday two papers were brought from Kharpoot, by Baron Krikore, one of those who went with Mr. R. One paper directed that Hohannes should be released from prison and go to Kharpoot, as well as the agent of the pretended heir, and other witnesses, for the trial of the case. The other ordered that those imprisoned for taxes should be released, and that the head-man of the Armenian community should go to Kharpoot to settle this business. You may be assured that this was welcome news to us, especially as we had, for several days after the departure of our friends, felt considerable anxiety with regard to their safety.

We feared that the *vakeel* might not regard these letters, until word should be sent to the Moodir, and an answer returned; and if the letters from the Pasha should not avail for the release of our brethren, their condition would be more hopeless than ever. However, contrary to our expectations, the *vakeel*, on receiving the papers, immediately ordered the release of all the prisoners, though some of the Turks present objected to his doing so until word should come from the Moodir. Our friends in the lower prison received with joy the news of their release, but *they would not leave their place of confinement until one of their number had offered up thanks to the Father of all mercies for this new favor.* The Turks were surprised to see them apparently loth to leave their prison, and, inquiring, were informed of the reason. During their confinement, of nine days, they had employed a good part of the time in singing hymns, in the Armenian and also in the Turkish language, in reading and speaking the word of God, and in prayer; and not only the prisoners heard them, but also the prison keeper and other attendants, and expressed themselves as much pleased, especially with the singing.

After obtaining and sending off these orders from the Pasha, Mr. Richardson, and Mr. Allen of Kharpoot, started for Diarbekir, to obtain the advice and assistance of Mr. Holmes, the English consul there. Mr. Pollard writes:

Mr. Holmes caused a letter to be written to the Pasha of Kharpoot, directing him to attend to our business and settle it with justice. The Pasha of Diarbekir also sent a zabtea, one of his body-guard, to accompany our friends, carry the letter to Kharpoot, remain there until the business was completed, and take back an answer. The presence of this man, as well as the letter which he brought, doubtless had a good influence upon the minds of the Turks at Kharpoot.

Favorable Decision.

The papers were pronounced perfect, the chapel was declared ours, and the pretended heir, it appeared, had no right whatever to the property. The other business also, in respect to the taxes, was settled in a satisfactory manner. According to a firman given by the Sultan some years since, the Protestants are an entirely separate community from the Armenians, and are to pay their taxes directly to the Turkish Government. But the authorities in this city, influenced doubtless by the bribes of Armenians, said: "The Protestants must pay their taxes according to the census of the Armenians;" which gave the latter an opportunity to oppress our brethren. The Pasha gave an order to the Moodir, directing that the firman of the Sultan be carried into effect, and that the Protestants be entirely separated from the Armenians in their temporal, as well as in their spiritual affairs. He also gave a copy of the government census list, which was made out eight years since, and which contains the names of all the Armenian houses in Arabkir and its surrounding villages, to the number of five thousand, and the amount which each is to pay. By this it may be easily ascertained what each Protestant house ought

to pay, both those which have been separated heretofore, and those which may hereafter be separated.

Renewed Efforts of Enemies.

It soon began to appear that the Turks did not intend to submit to the Pasha's orders, encouraged in this by a report that he was soon to be removed. In May, Mr. Richardson started, with others, for Constantinople, to attend the annual meeting of the mission, and Mr. Pollard says:

Not long after our brethren left for the capital, a certain Turk here, who attends to the business of the taxes, called some of our leading men, and informed them that a new order had come from Kharpoot, that the Pasha had reversed his former order, and that the taxes must be paid according to the old unjust rule. "You can," he said, "do one of three things: pay the money, or give a paper signifying that it is a debt to be paid in a short time, or go to prison." The Pasha, in view of his speedy departure, and perhaps from *pecuniary considerations*, had probably given such a paper. And now what was to be done? To increase our perplexity, Hohannes was again called up and imprisoned; and it was said that he would be sent to Kharpoot again for trial in a few days. * * *

News was brought that the new Pasha was on his way from Constantinople to Kharpoot, and the Moodir and some other principal Turks went out to meet him, according to their custom, several days' journey. During that time we succeeded in arranging the tax business in respect to the village of Mashkir, with the Pasha's man, who had come from Kharpoot for collecting taxes. He was more reasonable and obliging than the Moodir and some other officials.

Soon an order came from Constantinople, directing that fifteen hundred soldiers should be raised in this city and the surrounding region. To collect these soldiers, and to provide for them, gave the Moodir and others work enough for some time, so that they were content to give us a little peace.

Another circumstance which operated in our favor was a quarrel which sprung up between the Turks and Armenians, respecting an Armenian house which the Turks wished to take by force to quarter soldiers in. On account of this quarrel the Armenian vartabed went to Kharpoot, and the Moodir, fearing the consequences, began to seek our favor, wishing us not to unite with the Armenians in opposition to him. He perhaps feared that he might be deposed from office. He offered to settle our tax business justly, according to our desire ; but as we had had enough of his settlements, we preferred to have the business left until news should come from the capital.

Increased Trials.

And thus the tax business was left for a season. But with respect to the other, the chapel business, the most trying scene of all was yet to come. What we had suffered, though much, was not to be compared with what was to follow. Satan, knowing, perhaps, that his time was short, came down in great power. On Tuesday, June 1, it was reported that an order had been received from the new Pasha to clear the chapel, and deliver it over to Haji Mustapha. He, the agent of the pretended heir, had taken the false and iniquitous papers made out by the Moodir and others last winter, and had presented them to the new Pasha, who, not having examined the case, and supposing that they were all right, gave orders to have them put into execution. There was every appearance that a storm was gathering over our heads. The chapel had for some time been the chief topic of conversation throughout the city, and the news soon spread abroad that on the morrow it would be taken from us by force, if in no other way. Turks, both men and women, called at the chapel, and, remarking on the character of its construction, declared that it would make an excellent place of worship for themselves. Persons from abroad called to inquire after their friends among

the soldiers, as they heard that they were quartered there. Turkish women told Armenian mothers, who sent their children to our schools at the chapel, that it would be the last time they would go there.

Friday, the first of July—to them the expected day of their triumph, and a day which will be memorable to us and to the brethren here as long as the chapel remains—at last came. About noon it was reported that the Turks had gone to their mosque, and thence would go “*en masse*” to take possession of the Protestant chapel. Soon after, hearing that the Moodir and mejlis were assembled at the Kadi’s room, consulting about the matter, we repaired thither. The room was filled with Turks, some of them white-bearded, turbaned, and as venerable looking as you generally see. A crowd of spectators were about the door. We entered with difficulty. Asking for the paper which had come from Kharpoot, it was given to our translator to read. Then the Turk said : “Which is better, that you give up the keys, ‘with love,’ or that we be obliged to take the chapel by force?” We replied, that if we gave the chapel up it would be our fault, as it was not ours and we were bound to defend it ; but if they took it by force, the fault would be theirs. We told the Moodir, that if the chapel was taken by force it would be through his consent ; that we knew it, and that the Sultan himself should know it ; and that he must bear the responsibility. Seeing that we were not to be terrified into giving up the keys, and fearing to take the responsibility of using force in the case, he replied : “We shall write again to Kharpoot, that the Pasha may confirm his order, and send a man to see it carried into effect.” Previously, Hohannes had been called from his prison and commanded to give up the keys. Refusing to do this he was again ordered to prison, and when his enemies found themselves foiled for the present, they ordered him to be cast into the

lower prison, the dungeon, and his feet to be placed in the stocks; and he was so confined that his face was upon the ground—the hard, damp earth. Such cruelty we have not before heard of in this region. Was it not a torture inflicted upon him to extort the keys from us? A cushion sent him by his affectionate and almost heart-broken wife, was refused him. How could a feeble man like him long live in such a situation? He was brought out in a few hours, and suffered to remain in the upper prison. That same day Haji Mustapha started for Kharpoot, and we also wrote. As a consequence, Hohannes was ordered to appear there before the Pasha.

Second Settlement.

About a week afterward, early Saturday morning, July 9, Mr. Richardson arrived from the capital, having made the journey from Samsoon, which usually occupies twelve or thirteen days, in the incredibly short time of five days, the last forty-eight hours being spent in traveling both day and night. We feared that such a daring undertaking might be followed by sickness, or something worse; but, as though it had been a miracle of mercy, the life and health of our brother were spared, and he was enabled, after a few days, to start again for Kharpoot, to have the case again tried and settled there. And it was again settled in the same manner as it had been in the spring, by the former Pasha. The papers were declared to be perfect and the house ours. Sumen, the pretended heir, though formerly having an inheritance in the house, was declared now to have no right there whatever. One of the brethren remains at Kharpoot to attend to the settlement of the tax business, which it is likely will be settled as it was in the spring; and if so, it will be much to our satisfaction and that of all the Protestants.

At the last communion season at Mashkir, June 26, two persons were received into the church, and two others

were proposed for admission. Four other individuals, two at Shepik and two at Arabkir, have been proposed for church membership. Much other interesting information, respecting the progress of the work here, we have not time at present to write; but in view of our past deliverances and mercies we can say: "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Syria Mission.—Turkey.

TRIPOLI.

LETTER FROM MR. LYONS, OCTOBER 4, 1859.

MR. LYONS, when he wrote, had recently returned, with his family, from the summer residence in the mountains. Having referred to the pleasure of mingling again with native friends, in the weekly prayer-meeting and the Sabbath congregation, and to entering with fresh interest upon the winter's work at the station, he proceeds to give pleasant and encouraging narratives respecting two individuals.

Silent Working of Truth.

A few evenings since a stranger called on me, from a village four hours north-east of Tripoli. He stated that he had been several times to see us during the summer, but had failed to find us at home. After a few moments' conversation, he placed in my hands a manuscript which he wished me to read. As it was rather long, I requested him to leave it with me until the following morning, promising that I would then see him in regard to its contents. On examination, the paper proved to be a statement of the writer's opinions on certain important points of religious doctrine, and I was surprised at the clearness and the evangelical character of the views expressed. We called, next morning, and I inquired of him whether he was the author of the manuscript, and whether the views contained therein were his own; to which he replied in the affirmative. "But you are

of the Greek sect, are you not?" I asked. He replied, that he was. "Have you previously met any of the missionaries?" "I have not." "How then did you come in possession of the ideas expressed in your paper?" "By studying the New Testament."—He had been drinking from the true fountain. After some further conversation, in which he recounted to me the fierce opposition he had met from priests and others, when defending Protestant doctrines, I gave him some books, and as he took his leave, I promised to visit him at an early day, at his village.

I relate this incident as one serving to show how the Gospel is silently working, here and there, in the minds of solitary individuals. It frequently occurs that persons come to us avowing themselves Protestants, when their only object is to obtain money, employment, protection, or some other worldly advantage, so that we have learned to receive all such applications with caution and some degree of distrust; but occasionally our hearts are cheered by a case like the present, where the only motive seems to be an honest desire to attain to a saving knowledge of the truth.

Case of a Native Helper.

Mr. Lyons next refers to the case of a native helper, in which he had been much interested. A few years since, while attending a school under the patronage of the Greek church, on Mount Lebanon, this young man met students from the mission seminary at Abeih, and conceived a strong desire to enjoy the greater advantages of that institution. His friends strongly opposed his going, but finally gave a reluctant consent, upon his promising that he would not change his religion. Soon, however, at Abeih, he felt the force of truth. Mr. Lyons writes:

He did not attempt to conceal his change of views, and his father, on hearing what had taken place, filled with indignation and chagrin, wrote to his son, commanding him immediately to return home. The son obeyed; and day after day the members of the household vied with one another in venting

upon him their imprecations and maledictions. Sometimes they used soft words and promises to persuade him to abandon his new faith, and sometimes they resorted to threats; but all was unavailing. The truth had taken strong hold upon the young man's heart, and the adversary could not dislodge it. He plead for permission to return and complete his term at the school, but it was denied him. Tired, at length, of persecution, and wearied of a home that had become to him little better than a prison, he determined to effect his escape. Accordingly, having chosen a rainy night, in order that no one might suspect his intention, he rose when all the members of the family were asleep, and collecting together a few clothes and books, in a small bundle, set out on foot and alone for Abeih, ten miles distant. Through the midnight darkness and pouring rain he traveled wearily on, over rough mountains and through deep valleys, sometimes losing his way and sometimes falling into holes and miry pits; but at length, before morning, he reached his destination in safety.

As might be expected, the parents were greatly enraged at the course their son had pursued. They threatened to disinherit, to disown him; and for eight months Fudlullah was cut off from all communication with his father's family. At the end of that time the hearts of his parents relented, and they sent for their son to go home. He went, for he longed to see them, his filial affection, notwithstanding their harsh and unkind treatment, not having abated.

On his return, his father promised that he should no longer be disturbed on account of his Protestant sentiments, provided he would leave the seminary and enter upon some employment by which he could render pecuniary assistance to the family; and by the influence of his relatives, he was induced to take charge of a class of boys in the Greek school at Beirut. The event proved, however, that a trap had been insidi-

ously set for him, and he had unawares fallen into it. He engaged to teach in the school for one year, and having fairly entered upon the duties of his new station, he found himself denied the liberty of conscience. He was not allowed to attend the mission chapel on the Sabbath; was not permitted freely to speak, much less to advocate, his religious views. Thus fettered, he was far from happy, and the year wore heavily away.

At the close of his year he went to the English school at Malta, but his health was not good there, and after six months he returned to Beirut. Gradually his views of spiritual things became more clear and his convictions more deep, and in March last, notwithstanding the bitter opposition of his friends, he united with the mission church, and soon after was employed as a helper at Tripoli.

Meeting of the Board.

At the close of his letter Mr. Lyons adverts to the meeting, and to the financial circumstances of the American Board, as follows:

To-day the friends of the Board are (in all probability) assembling in their great annual convocation. Our sympathies, our prayers, our hearts are with you. We raise our humble supplications to God, that he may be present with you and bless your meeting; that there may result from it great good to the cause of Christ, both in our own and in foreign lands.

We rejoice with you in the noble and timely contributions to the funds of the Board in July last. But though the amount of donations is large, the debt is larger. This saddens us. We have endeavored to curtail the expenses at our station; we have given up our schools; we employ but one native helper; and we are ready to relinquish such part of our salary as we may be able, by the practice of all due economy, to spare; and how can we retrench more?

In respect, however, to our labors among the people, we cannot but in-

dulge the hope that, ere long, through the increased liberality of Christians at home, we shall be enabled to adopt as our watchword, not "curtailment," but "*enlargement*," in the sphere of our missionary operations.

Shanghai Mission.—China.

LETTER FROM MR. BLODGET, SEPTEMBER 1, 1859.

Death of Mr. Aitchison.

AGAIN, most unexpectedly, are the friends of missions called to weep with them that weep at Shanghai, and with mourning relatives at home. Mr. Blodget sends a printed obituary notice of Mr. Aitchison, written by another hand, and also writes himself:

We are again visited by a great and sore affliction. Our beloved fellow laborer, Aitchison, has been taken from us by the hand of death. In a little more than four months from the time when we watched together by the bedside of our dear brother Macy, and witnessed the triumph of his faith, Aitchison was also summoned to the presence of the Master. He died August 15, while on the way from Peking to the seaboard,—died on a palanquin, and was buried in the sea.

After the death of Mr. Macy in April, it was still the strong desire of Mr. Aitchison to find a field of labor in the northern provinces. Consequently he pursued, as before, the study of the Mandarin dialect, and held himself in readiness to embrace the first favorable opportunity to reach those parts. In the month of June he was offered a place in the American Embassy, then about to proceed to Peking. This offer was entirely unsought by him, and on this account he felt the more at liberty to accept it. Besides the obvious advantages of such an expedition, he was not without hope that it might result in fixing his residence permanently in the Northern Capital. The disastrous repulse of the English and French, on the

25th of June, destroyed all such hopes ; still it was something to pass through and survey the land which is given to Christ and to his people, and in company with Christian brethren, to offer prayer and praise in that strong hold of the power of Satan.

He was taken sick, August 4, after having been eight days in Peking. His disease (the dysentery) soon assumed a threatening aspect. On the third day the physician was consulted, (Dr. Fox, the surgeon of the Powhatan,) who from that time bestowed the most unwearied care upon him, until his death. He entertained but little hopes of his own recovery. Early in the morning of the 11th of August he was borne away from the city on a litter, to the boats at Tang Chow, twelve miles distant. His sufferings were very great, both before and at the time of his removal. His reason became unsettled, and it was only at intervals that he could command himself to converse with his friends. During these intervals, his expressions were of a satisfactory and cheering nature, such as comported with that hope of glory in which he had lived for many years. The company remained on their boats, descending the river, three days and four nights. Very early in the morning of the 15th, (Monday,) Dr. Fox started in advance of the others, to attend Mr. Aitchison in his litter. He was very low, and it was obvious that he could not survive long. The doctor came every few moments to his side, to observe his symptoms or to administer some cordial. As the day advanced he yielded to the power of his disease, and at eleven o'clock sank away and expired.

His remains were conveyed to the landing place at Pehtang, which they reached on Tuesday afternoon. A strong coffin was procured, that they might be brought to Shanghai for interment ; but this was found to be impracticable, and he was buried in the sea, on the evening of the eighteenth of August.

Thus was finished our beloved brother's

brief course of missionary labor. In a little more than five years from the time he landed in Hongkong, his remains sank to their resting place in the gulf of Peh-chihli. We would fain have had his precious dust buried with us, by the side of his fellow-laborer, whose fresh-made grave is seen in yonder cemetery. God has ordered it otherwise : and may this dispensation, also, yield sweet fruit to the children of God. In after times, as the messengers of the Gospel shall near those shores, to preach the good tidings of salvation in that great city and province, let them know that their keel plows the waves over the lonely grave of one who had a heart to that work, and who, with a few Christian friends, was permitted to lift the voice of prayer and praise within those walls, and amid the pains of his disease to make mention, to a heathen ruler, of the precious hopes of the believer.

Mr. S. W. Williams, writing from Shanghai to the Treasurer of the Board, August 29, refers to this afflictive event as follows :

When I last wrote you, I referred to the great loss sustained by all the missions in the death of Mr. Macy, in April ; and this letter is another messenger of sad tidings, in reporting the death of Mr. Aitchison, of the same mission, but a fellow-worker in all Protestant missions. I was with him at the north during the whole period of his trip, occupied the same cabin, and saw him daily on shore, and with increasing esteem. I send you an obituary notice, written by our fellow-voyager, Rev. William Martin, of Ningpo, who had more opportunity even than I had to hear his last words. No evidence of a dying bed, however, was needed, in addition to the constant testimonial of a consistent life, devoted to the cause of doing good among the Chinese, to assure us of the fitness of brother Aitchison for an exchange of worlds, and an entrance, through the merits of a Savior, into the joy of the Lord. From the first day or two after his dysentery

assumed a virulent form, he became much depressed, and his nervous system sank more rapidly than his muscular. Three days before we left Pekin, he said he should never recover, though the symptoms were far from discouraging on that day. However, he never really rallied, and during the last few days of his life had no hope of recovery. This was the only casualty in the party which accompanied Mr. Ward to Pekin, though others were ill. But the climate in that part of China was delightful during the two months we were in it this year, as it was for three months last year.

Recent Intelligence.

SENECAS.—Mr. Pierce, of Lower Alleghany, wrote November 25:

The work progresses at Cornplanters' reservation. For a while, this fall, we were strongly opposed by the two surviving sons of Cornplanter. Although we endeavored to treat them with kindness and respect we showed no disposition to yield to their unreasonable demands. As they saw they could not drive us from the field, they say that they will oppose us no more, and that their people may all become Christians if they wish. I hope that the heaven is working even in the hearts of these old men. I believe I wrote you that two were received into the church there June 5. November 7, four more, living there, were received, on profession of their faith in Christ; and at the same meeting, one living at Old Town, and one from the Baptist church, living at the upper station. She was the wife of Mr. Potter's interpreter. Six men and their wives have made a profession of religion there within about a year. Their walk seems to be consistent. Although some of them had been addicted to the use of ardent spirits, I have not heard that any of them have used it since they joined the church. One of them remarked in meeting, that faith in Jesus was the only medicine he had ever found that would cure him of drinking.

GABOON.—Mr. Bushnell writes, September 10: "The increase of foreign influence in the river does not render our climate more salubrious, and the rapid increase of all kinds of foreign liquors is fast decreasing the native population. The prospects of the Mpongwes and of their neighbors are truly appalling. O that the Holy Spirit may be poured out upon them in great power, that a remnant may be saved! Many of the people have been absent for weeks past, some engaged in the emigrant slave trade, and others in more lawful traffic, which has materially diminished our congregations on the Sabbath

and our meetings during the week. A few still attend upon the means of grace and we trust our labors are not entirely in vain in the Lord. Last Sabbath evening we observed the monthly concert of prayer, and our collection amounted to twenty-five dollars and thirty cents. This is much larger than our ordinary collections, which average about five dollars per month." A line added by Mrs. Bushnell, September 22, states that Mr. Bushnell had been quite sick for a few days, with fever and dysentery. Others of the mission were well.

MADRAS.—Mrs. Rendall and her two children arrived at Madras, September 15. Mr. Chester has been stationed at Tirupuvanam. Mr. Burnell, of Malur, wrote August 31. He had suffered from ill health, but had been able to be out among the villages half the time during the month of August. He was generally well received, yet had little of special interest to report. The brick house of worship, in process of erection at the station, had been considerably injured by a heavy storm of rain. Mr. Burnell expresses much interest in a project now before the public in South India, for substituting the Roman character in place of the various printed characters of India, thus making one alphabet for all.

MADRAS.—Mr. Hunt wrote, Sept. 10: "Our prayer-meeting prospers, and was last night more fully attended than usual. This evening (Saturday) I open a union prayer-meeting for Europeans, in our Royapoorum church. As no one came forward I determined to move in the thing myself. I am much encouraged by friends, and shall be aided by them in sustaining the effort. The influence of Europeans, by and by, must be tremendous in this country, either for or against the Gospel."

NESTORIANS.—Mr. Breath wrote, September 1. At the friendly suggestion of Mr. Khanikoff, Dr. Wright was about to visit Tabreez, to meet the Shah of Persia, who was to be there, and his attending officers; in the hope of obtaining a friendly interview and "arranging matters at the source." The people of Tiary and Tekhoma were at war when he wrote, and some other regions, also, were in so confused a state that little could be then done for the spiritual good of the people. In another letter, also dated Sept. 1, Mr. Breath says: "The King's approach makes quite a stir in the country. He is now at Tabreez, and it is said that he will take Oroomiah in his way to Tehran. Such a visitation is almost equal, as a scourge, to the cholera. The prices of necessities begin already to rise, and the probability is, that

should the King come here, they will go quite high."

NORTHERN ARMENIANS.—Mr. Schaufler, of Constantinople, reports the baptism, on the 25th of October, of three Mohammedans—two Osmanlees and one Persian. One of these cases is of peculiar interest and affords much encouragement, but it is not deemed expedient to report particulars. There is, Mr. Schaufler says, a great movement among Mohammedans towards Christianity.

Mr. Riggs reports a tour, made by himself and Mr. Byington, in September and October, through Macedonia, and that part of European Turkey inhabited chiefly by Bulgarians. They wished to decide upon a station to be occupied by Mr. Byington; and Mr. Riggs desired to make inquiries respecting the Bulgarian language, with special reference to the translation of the Scriptures, in which he is engaged. As the result of their investigations, Eski Zaara, (as, Mr. Riggs says, "the name is usually pronounced; or Zagra, as some of the Bulgarians prefer to write it,") was fixed upon as the new station. It is about 60 miles north-easterly from Philippopolis, and 75 miles north-west from Adrianople. Mr. Byington subsequently engaged a house, and "probably reached there with his family about October 26." Mr. Riggs returned from the journey "strengthened," [in his work of translation,] "by having traversed so large a region through which the Bulgarian is the language spoken; by having seen the evidence of a general and strong desire to possess the portions of Scripture already published; by the interest expressed universally, by teachers and ecclesiastics, in the work of preparing the Scriptures in their spoken tongue; and by a general concurrence of those acquainted with the helper in this work, as to his fitness for it."

Mr. Meriam wrote from Philippopolis, Oct. 25. After considerable difficulty a "hired house" had been secured at that place, and was occupied by himself and Mr. Clarke, with their wives, who had all reached the place in safety. "In spite of previous anathemas," he writes, "we find many of the Greeks apparently friendly. We have received calls every day from Turks, Bulgarians, and Greeks. To-day the Pasha sent us his compliments, with assurances of his protection, in the absence of American and English consular agents here."

Mr. Green writes from Nicomedia, respecting tours in the Baghchejuk field:

Throughout this region, much seed has been sown, and has found a lodgment in many hearts. Harvesters are now needed;

sad is the idea of retrenchment. We *cannot* diminish our present force; God grant that it may be increased. Since our return, we have learned that in the little village of Norkeuy, situated near Adabazar, several persons have recently become enlightened, and espoused the Protestant side. This is unexpected good news; for, the last time this village was visited, our friends could obtain no hearing. But the Lord is often working where and in a way we do not expect. Every time we visit any district of our field, many changes for the better are apparent. Our great and constant want is faithful native laborers, and if the Lord should furnish them, we must have money for their support. May our heavenly Father, whose is the work and the glory, supply both the one and the other.

Mr. Peabody writes from Constantinople, November 8:

For several weeks past I have had a room in a khan, in the central part of the city, near the bazars, to which I go three times a week, to meet inquirers and hold a prayer-meeting at noon. For some months such a resort was sought before one could be found, so difficult is it to procure a suitable place which the proprietors are willing to rent for such a purpose. Though the number of inquirers has been small, we have had delightful meetings; all have felt that it was good to be there. The stirring incidents pertaining to the wonderful work of God in various parts of the world, now so numerous that not half of them could be told, have deeply interested them, and I can perceive a decided improvement in the spiritual state of the brethren who attend. There is more tenderness of feeling; the glad tidings of great joy from afar, more readily bring the tear of gratitude into the eye than formerly; their faith is stronger; they now begin to believe that they shall yet see great things here, whereof they shall be glad, though, at first, they seemed almost disposed to inquire: "Behold, if the Lord would make windows in heaven, might this thing be?" They are becoming more active and zealous; more disposed to go about doing good; more anxious to devise ways and means to extend the sphere of their influence. And whatever good they may derive from this means of spiritual improvement, the influence of it is likely to be extended. Often we have persons from Hass-keuy, Balat, Pera, Yeni Kapoo and Samatia. Persons residing here temporarily, from Egin, Cesarea, Rodosto and other places, also attend. Indeed, this room was opened especially for the benefit of strangers in this city, who had often expressed the wish for such a place. In our meetings the utmost freedom is encouraged, and not unfrequently the brethren communicate some very encouraging incidents.

For some time past, Mrs. Peabody has had a weekly prayer-meeting for females. It has been well attended and exceedingly interesting. Some of the women appear to be truly praying souls.

SOUTHERN ARMENIANS.—Mr. Powers, of Antioch, wrote from Kessab, September 23, mentioning a few events, as of interest. After some difficulty, he had succeeded in uniting

the people of four or five small villages in one congregation on the Sabbath. He was also about to commence taking up a contribution in connection with the monthly concert, though there had been, in the native congregations of that mission generally, a strong prejudice against taking collections of money *in the church*. The corner stone of a Protestant church had been laid at Kessab, the walls were going up prosperously, and he hoped that before winter, "the present most unsuitable place of worship would be exchanged for one commodious and pleasant."

SYRIA.—Dr. Van Dyck wrote, October 6, that the difficulties between the Druzes and the Christians were not yet settled. The Mushir had been in the mountains for a month, without accomplishing anything. Many of the Christians had sent their effects to Beirut, anticipating another war. In translating, Dr. Van Dyck had just finished First Corinthians. In relation to the state of the mission he asks: "When shall we be stronger? We are certainly a very small and feeble band, and when shall we have help? Our work is enlarging. Even Beirut, since the first of the year, has given signs of life. We shall make all we can of native help, but this does not detract from the urgency of our wants."

Home Proceedings.

RESIGNATION OF DR. POMROY.

DR. POMROY resigned his office as one of the Corresponding Secretaries of the Board, on the 26th of November. The duties of the Home Department will, for the present, be discharged by Mr. TREAT; Dr. ANDERSON continuing, as heretofore, in charge of the Foreign Correspondence and Dr. WOOD of that at New York, and the Rev. I. R. WORCESTER acting as Editor of the *Missionary Herald* and *Journal of Missions*. Messrs. Treat and Wood, with missionaries at home on a visit, will render all practicable aid to the District Secretaries, in the missionary conventions to be held in different parts of the country.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Alfred, Cong. ch. and so.	20 00
Portland, 2d cong. ch. and so.	250 00—270 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. cong. ch.	75 00
Brewer, 1st cong. ch. and so.	27 51—102 51

York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 1st cong. ch. and so.	13 00
Wells, N. N. K.	5 20—18 20
	39 74
Bloomfield, Cong. ch. m. c.	15 00
	465 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
East Jaffrey, J. S. R.	3 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, W. W. R.	20 00
Dartmouth College cong. ch. m. c.	
50; short, 25c.;	49 75—69 75
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Cong. ch. and so.	32 02
Henniker, Mrs. M. L. N. Conner,	
25; A. D. L. F. CONNER, 75;	100 00—132 02
to cons. him an H. M.	
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	20 21
Seabrook and Hampton, Cong. ch.	
and so.	25 00—45 21
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Sandwich, Cong. ch. and so.	13 12
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, A sister, by A. H.	25 00
Meriden, Mrs. E. H.	10 00—35 00
	298 10
Laucaster, Cong. ch.	10 00
	308 10

<i>Legacies.</i> —New Ipswich, Miss Susan	
Dady, by Orlando Marshall, Ex'r,	50 00
Cornish, James Ripley, by J. R.	
Wellman, and J. B. Wellman,	
Ex'r's,	59 16—109 16
	417 26

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch.	28 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Luther Clark, wh.	
with prev. dona. cons. JOHN H.	
WORCESTER, Jr., an H. M.	50 00
Jericho, 1st cong. ch. and so.	31 00
Underhill, R. O. 5; H. E. 5;	10 00—91 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch.	2 65
Coventry, Cong. ch. m. c.	6 00
Derby, Cong. ch. and so.	13 10
North Craftsbury, Fem. Miss. So.	
22; m. c. 28;	50 00—71 75
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', E. S. 1; M. K. 1; B. F. 10c.;	2 10
Windsor Co. Aux. So. J. Steele, Tr.	
Rochester, A few friends of mis-	
sions,	13 10
Stockbridge, Cong. ch.	5 00
Woodstock, Cong. ch. m. c.	8 50—26 60
	219 45

Bennington, 1st cong. ch. m. c. 28, 82;	
Miss B. B. Watson, 30;	78 82
Lunenburg, Cong. ch. m. c.	36 71
Unknown,	5 00—100 53
	319 98
<i>Legacies.</i> —Shoreham, Mrs. Azubah King,	
by Levi O. Birchard, Ex'r,	212 00
	531 98

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
North Adams, A. Paine,	23 00
Pittsfield, 1st cong. ch. and so.	
m. c.	73 84—96 84
Boston, S. A. Danforth, Agent,	401 63
Brookfield Asso. W. Hyde, Tr.	
Brimfield, Cong. ch. and so. (of	
wh. fr. Charlotte A. A. Homer,	
dec'd, to cons. ALURED HOMER	
an H. M. 100;)	223 49
Brookfield, Cong. ch. and so.	50 61
Charlton, do.	73 52

Dana, Pres. ch.	30 00
Dudley, do.	91 00
Hardwick, do.	177 35
Holland, do.	16 81
New Braintree, do. to cons. Mrs. S. S. GURNEY an H. M.	148 46
North Brookfield, 1st cong. ch.	540 80
Oakham, Cong. ch.	221 96
Southbridge, do.	245 39
Spencer, do.	264 00
Sturbridge, do.	171 35
Ware, West do. to cons. SAMUEL A. WOOD an H. M. 110,29; Village cong. ch. 750,14;	860 43
Warren, Cong. ch.	108 65
West Brookfield, Cong. ch.	142 05

3,464 87

Ded. for printing, 50 00-3,414 87

Essex co.	
Beverly, Dane st. ch. a lady,	3 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Groveland, Cong. ch. and so.	24 41
Ipswich, South cong. ch. and so.	102 40-126 81
Franklin co. Aux. So. Lewis Merriam, Tr.	
Montague, A family missionary box,	5 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H. 1; North, cong. ch. 11;	12 00
Enfield, Cong. ch. Benev. so. (of wh. fr. Leonard Woods to cons. Miss SARAH B. EDWARDS, of Andover, an H. M. 100; friends, to cons. HENRY M. DANIELS and HOSEA HOOKER H. M. 200;)	570 00-582 00

Middlesex co.	
East Cambridge, Evan. cong. ch. m. c.	12 33
South Reading, Rev. Mr. Claves,	1 00
Wilmington, A friend,	19 20-32 53
Middlesex co. North and vic. C. Lawrence, Tr.	
Leominster, Evan. cong. ch. and so.	93 03

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, E. P.	5 00
Medway Village, Rev. Mr. Sanford,	5 00
Roxbury, Eliot ch. and so. gent. 126,50; m. c. 14,08; Vine st. ch. m. c. 12,40;	152 98
Stoughton, Cong. ch. and so. m. c. to cons. BENJAMIN CLAP an H. M.	100 00

West Roxbury, So. evan. cong. ch. and so. m. c. 25,81; S. H. 1;	26 81-289 79
Old Colony Aux. So. H. Coggeshall, Tr.	
Marion, Cong. ch. and so.	13 00
Taunton and vic.	

Fall River, Central ch. and so. in part, of wh. to cons. Mrs. CATHARINE G. REMINGTON, CLINTON VAN SANTVOORT REMINGTON, Miss MARY S. REMINGTON, WILLIAM H. H. BORDEN, MATTHEW C. D. BORDEN, and SARAH W. BORDEN H. M.	1,265 19
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Worcester co. North Aux. So. C. Sanderson, Tr.	
Athol, Cong. ch. and so.	69 65
Gardner, 1st do.	30 00
Hubbardston, Cong. ch.	57 50
Phillipston, Gent. 67,69; la. 45,37; m. c. 38,23;	151 29
Royalston, 1st cong. ch. and so.	102 82
Templeton, Cong. ch. and so. gent. 33,50; la. 58,06; m. c. 25,27; a friend, 5;	121 83

A balance,	9-532 63
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Grafton, Evan. cong. ch. to cons. LEWIS W. DODGE an H. M.	100 00
Upton, Mrs. C. Fiske,	5 00-105 00
Worcester co. Central Asso. W. R. Hooper, Tr.	500 00

7,461 37

Chelsea, Winnisimmet ch. and so. m. c. (of wh. to cons. CHARLES E. FIELD an H. M. 100;)	136 14
Unknown,	1 00-137 14

7,598 51

Legacies.—Boston, Joseph Bumstead, by J. F. Bumstead, Ex'r,	400 00
West Amesbury, Mrs. Hannah Kelly, by Giles McKelly, Ex'r,	100 00-500 00
	8,098 51

CONNECTICUT.

Fairfield co. East Aux. So.	
Brookfield, Cong. ch.	40 37
Danbury, 1st cong. ch. and so. 122,26; m. c. 151,19;	273 45
Huntington, Gent. 30,75; la. 29,16; 59 91-373 73	
Fairfield co. West Aux. So. C. Marvin, Tr.	
Black Rock, Cong. ch. and so.	51 30
Bridgeport, 1st do. miss. and benev. so.	36 06
Green's Farms, Cong. ch. and so. in part, 141,17; m. c. 7; Ida Sherwood, 1,68;	149 85
Greenwich, 2d cong. ch. coll. and m. c. 210; a friend to missions, 50;	260 00
Bridgfield, Cong. ch. and so. to cons. BENJAMIN K. NORTHROP and Miss MARY JONES H. M.	200 00
Southport, Cong. ch. and so. m. c.	32 69
Stamford, 1st cong. ch. and so. 126,46; pres. ch. coll. and m. c. to cons. Mrs. SOPHIA MILNE an H. M. 177,83; Mrs. N. W. Sanford, 25;	329 29
Westport, Cong. ch. and so.	73 20-1,132 39

Hartford co. Aux. So. A. G. Hammond, Tr.	
East Windsor Hill, A friend of missions,	3 00

missions, 3 00
Hartford, Centre ch. 1,790,75; m.
c. 13,07; South ch. in part, (of
wh. fr. LUCIUS BARBOUR, wh.
with prev. dona. cons. him an
H. M. 30;) 130; Pearl st. ch.
(of wh. fr. Thomas Smith to
cons. JAMES P. CARPENTER and
PHILO P. HOTCHKISS H. M. 200.)
to cons. JOHN ALLEN FRANCIS,
HENRY F. WILLIAMS, HENRY
W. PHILLIPS, Miss HARRIETT
M. RIPLEY, Miss JULIA ISABELLA
SPENCER, and Mrs. HARRIET L.
TALCOT H. M. 810; E. R. B. a
thank-offering, 25; 2,768 82

Hartford co. South Aux. So. H. S. Ward, Tr.	
East Glastenbury, Cong. ch. la. 14,64; m. c. 5,36;	20 60

Middletown, South cong. ch. and so. gent. and la. (of wh. to cons. Rev. JOHN L. DUDLEY an H. M.)	73 00
New Britain, South cong. ch. to cons. ALVIN NORTH, HENRY STANLEY, CHARLES PECK, and OLIVER STANLEY H. M.	450 35
Southington, Cong. ch. and so. (of wh. fr. T. Higgins to cons. LUCIUS H. HIGGINS an H. M. 100;)	291 00-834 35

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcockville, Cong. ch.	44 00
Plymouth, 1st cong. ch. and so. 102; Hollow, cong. ch. wh. with prev. dona. cons. WILLIAM WOODRUFF an H. M. 69,75;	171 75

Roxbury, Cong. ch. and so.	28 33
South Britain, Cong. ch. and so. to cons. CYRUS LE ROY MITCHELL an H. M.	100 00
Terryville, Cong. ch. m. c.	22 00
Torrington, Cong. ch. 19,50; m. c. 7;	26 50

Watertown, A dec'd friend for the Choc. miss.	10 00-402 58
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Middlesex Asso. George Danielson, Tr.	
East Haddam, Gent. 24,04; la. 26,79; m. c. 33,17;	84 00

New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. m. c. 15,50; Centre ch. m. c. 30,64; Davenport chapel, m. c. 5,11; South ch. m. c. 9,74; Yale college m. c. 25,30; 3d cong. ch. m. c. 86,82; College st. ch. to cons. OLIVER W. TREADWELL an H. M. 184,76; J. M. Whitton, 20; Mrs. J. M. W. 10;	387 87
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Madison, La. cent so.	30 00
Wallingford, Cong. ch.	119 09—149 09
New Haven co. West Conso. A. Townsend, Tr.	
Derby, 1st ch.	143 28
Orange, Cong. ch.	59 06
Oxford, do.	30 50
Southbury, Mrs. Mary Whitlock,	25 00
Waterbury, 1st cong. ch. and so.	336 40
Woodbridge, la. 45; gent. 81,12; Mrs. A. Clark, 20;	146 12—740 36
New London and vic. and Norwich and vic.	
Aux. So. F. A. Perkins & C. Butler, Tr.	
Colchester, 1st cong. ch. and so. to cons. EBENEZER CARPENTER an H. M.	151 00
Norwich, Broadway ch. m. c. 47,20; 1st cong. ch. and so. 58,71; m. c. 19,23; la. 85; 2d cong. ch. m. c. 24,80;	234 94
Lisbon, Newent ch.	11 32
Salem, Cong. ch. and so.	18 33—415 59
Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, La. 42,10; gent. 23,84; m. c. 5,61;	71 55
Stafford Springs, GEORGE M. IVES to cons. himself an H. M.	160 00—171 55
Windham co. Aux. So.	
Willimantic, Cong. ch. wh. with prev. dona. cons. ORVILLE B. LYMAN, an H. M. 49,79; m. c. 9,21;	59 00

A friend,	59
	7,676 68
	7,677 18
Legacies.—Norwalk, I. B. Woodbury, by Rufus Putnam, Ex'r,	509 00
East Hartford, Mrs. H. Bigelow, int. by A. G. Hammond,	22 50—522 50
	8,199 68

RHODE ISLAND.

Elmwood, Cong. ch.	13 00
Providence, High st. ch. m. c.	56 94—69 94
Legacies.—Hannah M. Allen, by John W. Allen, Ex'r,	20 00
	89 94

NEW YORK.

Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Brockport, Pres. ch. Mrs. Benedict and family, 11; a friend of missions, 5; others, wh. with prev. dona. cons. JAMES ROBY an H. M. 41;	57 00
Clyde, Pres. ch.	39 00
Geneva, Rev. Dr. Squier,	30 00
Knowlesville, Pres. ch.	33 00
Milo, Mrs. H. Ayers,	6 00—165 00
Owego, Pres. ch. 93; m. c. 37; G. I. P. 7; ack. in November Herald as fr. Oswego.	
Greene co. Aux. So. J. Doane, Agent.	
Durham, Ladies' cent so.	19 00
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch. 202,36; Brick ch. 77,13; Plymouth ch. 30;	309 49
Pittsford, Pres. ch.	23 30—332 79
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. 3d pres. ch. Brooklyn, 162; 4th av. pres. ch. Alfred C. Post, to cons. Rev. ARTHUR MITCHELL and Mrs. HARRIET E. MITCHELL, of Richmond, Va. and Rev. HENRY HARRIS JESSUP, of Syria, H. M. 200; students of Union theol. sem. m. c. 15,44; Norman White to cons. CHARLES T. WHITE an H. M. 100; Elizabeth Quiller, for African Miss. 1; Rev. William Belden,	

Jr., wh. with prev. dona. cons. HENRY BELDEN WHELFLEY, of Brooklyn, an H. M. 50; Dexter Whittemore to cons. CHARLES ERVING WHITTEMORE an H. M. 100;)	857 49
Oneida co. Aux. So. J. Dana, Tr.	
Oneida Lake, Rev. D. R. Barnes,	5 00
Steuben, Cong. ch.	7 00
Utica, 1st pres. ch. m. c. 24,69; a lady, 20;	44 69
Vernon Centre,	50—57 19
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr.	
Gouverneur, A thank-offering from a friend of missions to cons. GEORGE WILSON WRIGHT an H. M. 100; J. R. Crane, 10;	110 00
Syracuse and vic. Aux. So. S. Mead, Agent.	
Syracuse, 1st pres. ch.	133 93
	1,675 40

Cazenovia, Mrs. H. Hutchinson,	10 00
Chazy, Mrs. Anna Hubbell,	20 00
Cuba, Rev. Stephen Johnson,	12 00
East Bloomfield, M. Adams,	10 00
Elba, Rev. G. S. Corwin, to cons. Rev. TIMOTHY H. QUIGLY of Java, N. Y. an H. M.	50 00
Galway, Young la. miss. so.	14 00
Glen's Falls, 1st pres. ch.	30 00
Greenbush, Pres. ch. m. c.	30 00
Greenport, Pres. ch.	16 00
Griffin's Mills, Cong. ch.	6 00
Hannibal, Abram Watson,	40 00
Ithaca, Pres. ch.	29 54
Keeseville, Cong. ch. m. c.	40 00
Madison, Ladies' cent so.	21 00
Mecklenburgh, Pres. ch.	21 08
Newfield, do.	6 00
New York, A friend,	1 00
Northfield, Young people's miss. so.	15 00
Ontario, m. c.	3 00
Patchogue, Cong. ch.	10 00
Pembroke, 1st pres. ch.	10 00
Poughkeepsie, Pres. ch. m. c.	13 80
Ripley, 1st pres. ch.	11 00
Schenectady, Pres. ch.	155 00
Stamford, do.	16 00
Tremont, do.	19 08
Troy, 2d pres. ch. to cons. Rev. JOSEPH T. DURYEA an H. M.	100 00
Waverly, Pres. ch.	26 00—735 50
	2,410 90

Legacies.—Rochester, Hervey Lyon, by C. A. Burr, Ex'r, (prev. paid, 500;)	600 00
Maine, Daniel Chamberlain, by John C. Curtis, Ex'r, (prev. paid, 387,05;)	77 50
Cherry Valley, Rev. Gerrish Barrett, by G. Barrett, Ex'r,	160 00
New York, William Mandeville, inc. on legacy, by A. Merwin,	271 65—1,049 15
	3,460 05

NEW JERSEY.

Berkshire Valley, Pres. ch.	5 00
Bergen, R. D. ch.	21 58
Perth Amboy, Samuel E. Woodbridge to cons. Rev. JOHN A. ANNIN, of Cedarville, an H. M.	50 00
Succasunna, 1st pres. ch.	30 00—105 58

PENNSYLVANIA.

By Samuel Work, Agent.	
Philadelphia, Pine st. ch. 43,58; m. c. 9,10; Southwark, 31; Calvary ch. m. c. 6,21; an old lady, 1;	90 89
West Chester, 1st pres. ch.	50 00—140 89
East Smithfield, Cong. ch. m. c.	30 50
North East, 1st ch.	36 00
Wattsburg, Pres. ch.	5 00—71 55
	212 44

MARYLAND.

By Samuel Work, Agent.	
Baltimore, 1st constitutional pres. ch.	100 00

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	8 00
College Hill, do. do.	6 36
Columbus, 2d do. 101,33; m. c.	
14;	115 33
Marietta, Oak Hill, m. c.	10 00
Oxford, 2d pres. ch.	50 42
Ripley, R. H. 3; H. H. 50c.;	3 50
Troy, 2d pres. ch.	106 00
Walnut Hills, Lane sem. ch. m. c.	14 28—313 89
Castalia, Cong. ch.	6 00
Rootstown, G. C.	15 00
Tallmadge, Benev. asso. in part,	85 00—106 00
	419 89
Legacies.—Nelson, Daniel Everest, by L. C.	
Rouse, Ex'r,	68 95
	488 84

INDIANA.

By G. L. Weed, Tr.	
Aurora, 1st pres. ch. to cons. Rev.	
JOSEPH LITTLE an H. M.	56 75
Lafayette, 2d pres. ch.	50 00
Madison, 2d pres. ch. m. c.	60 00
Wabash, Coll. at Synod,	14 20—180 95
Angola, Pres. ch.	14 15
Indianapolis, D. Gandis, int. on R.	
R. bonds,	35 00
Orland, Cong. ch.	2 07
Salem, Pres. ch.	4 78—56 00
	236 95

ILLINOIS.

By G. L. Weed, Tr.	
Springfield, 2d pres. ch. 25; Mr. and	
Mrs. L. C. Boynton, 25;	50 00
Carlingville, Pres. ch. and so. m. c.	10 00
Chicago, 2d pres. ch.	120 00
Knoxville,	20 00
Sheffield, Cong. ch. m. c.	6 30
Waverly, Cong. ch. to cons. Rev.	
NATHANIEL P. COLTRIN, of Griggsville, Ill. an H. M.	50 00
Toulon, Cong. ch. m. c.	1 00—207 30
	257 30

MISSOURI.

By G. L. Weed, Tr.	
St. Louis, S. M. Edgell to cons. Miss	
MARY C. EDGELL an H. M.	100 00

WISCONSIN.

Fon du Lac, A friend,	5 00
Oakfield, Rev. D. Pinkerton,	3 00
Shopiere, Cong. ch.	3 12—11 12

IOWA.

Camanche, 1st pres. ch.	3 00
Gainesville, Friends of missions,	42—3 42

KENTUCKY.

By G. L. Weed, Tr.	
Covington, A lady,	1 00
Louisville, Thomas Tracy,	20 00—21 00
Bowling Green, T. Calvert,	5 00
	26 00

TENNESSEE.

Cleveland, Pres. ch.	52 00
Greenville, S. Snapp,	5 00—57 00

NORTH CAROLINA.

Guilford, B. A. F.	2 00
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SOUTH CAROLINA.

Charleston, A member of the Circular ch.	7 00
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FLORIDA.

A friend,	100 00
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MINNESOTA.

St. Anthony, 1st cong. ch. m. c.	7 18
St. Paul, Plymouth cong. ch. m. c.	3 00—10 18

OREGON.

Oregon City, 1st cong. ch.	20 75
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FOREIGN LANDS AND MISSIONARY STATIONS.

Arbakir, Turkey, m. c. 4,55; S. R.'s family, 2,32; G. A. P. and M. H. P.	
3,10;	9 97
Madura, W. B. C. a wedding fee,	50
Montreal, Can. William R. Hibbard,	20 00
St. Andrews, N. B. Pres. ch. m. c.	24 00
Warwick, C. W. Mrs. J. Macallum,	4 00
	58 47

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

NEW HAMPSHIRE, ...	3 75
VERMONT, ...	3 50
MASSACHUSETTS, ...	163 79
CONNECTICUT, ...	21 28
NEW YORK, ...	143 80
OHIO, ...	19 25
TENNESSEE, ...	37
OREGON, ...	2 10
	\$367 84

Donations received in November, 20,887 29

Legacies, 2,481 76

\$23,369 05

~~\$25~~ TOTAL from August 1st to
November 30th, \$57,407 25

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN NOVEMBER.

VERMONT—Thetford, Mrs. W. H. Latham,	10 00
MASSACHUSETTS.—Boston, A member of the Essex st. ch. 90; Wrentham, 1st cong. ch. the Misses Hawes, 50; unknown, 5;	145 00
RHODE ISLAND. — Providence, Alice Clark,	5 00
NEW YORK.—Crary's Mills, Young christians, 5. Greenbush, pres. ch. 24; Johnstown, E. Garland, 10; Poughkeepsie, S. M. S. 10;	49 00
GEORGIA.—Bryan Co. A mother's thank-offering,	50 00
FOREIGN LANDS, &c.—Erzroom, Rev. G. W. Dunmore, 150; Shanghai, R. M. Olyphant, 72,40; M. W. Fish, 36,50; H. M. Lay, 25; Rev. Mr. and Mrs. Bridgman, 16,10;	300 00

559 00

Previously received, 1,222 40

1,781 40

DONATIONS IN CLOTHING, &c.

Ashby, Ms. A half barrel fr. la. cent so.	27 30
Cleveland, Ohio, Communion service fr. 2d pres. ch. for Baghchejuk ch.	
Lowell, Ms. 1st cong. so. sew. cir. for miss. sch. boarding-house, Ojibwa miss. 39,99; John st. ch. for do. 20,50; Kirk st. ch. for do. 20; Mrs. Southwick, 18; Mrs. H. 2;	100 49
Manchester, Vt. one bedquilt, from Mrs. Wetherbee, for Rev. William W. Meriam, Philippiopolis, Turkey.	
Orford, N. H. Communion service, for church in Turkey.	
St. Johnsbury, Vt. Twelve letter balances, fr. E. & T. Fairbanks & Co.	24 00
Worthington, Ms. A box fr. fem. benev. so. for Cattaraugus m.	

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